APPRENTICES Companion.

CONTAINING

Plain and Useful Directions for *Servants*, especially Apprentices; how to perform their particular Duties to their Masters, so as to please God.

And discovering such Sins and Vices which are common Hindrances to them therein.

With some Examples of Gods Severe Judgments upon such as have taken ill Courses.

Together with Prayers and Devotions for Morning and Evening.

To which is added,

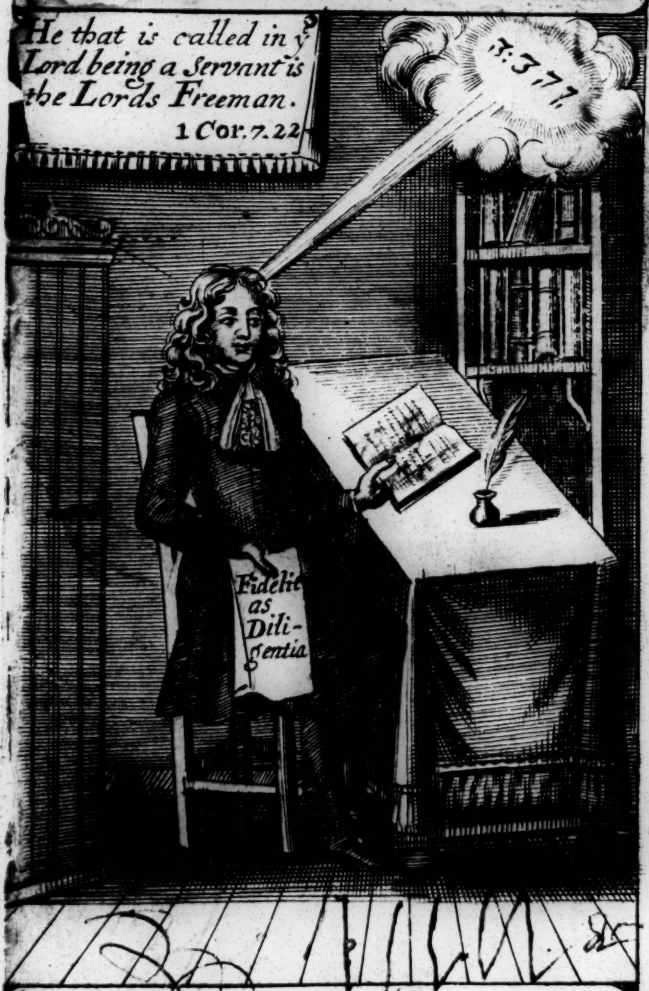
A short and familiar Method of *Arithmetick*, and some Copies of the most useful Writing-Hands.

By *RICHARD BURTON*, Author of the Civil Wars of *England*.

LONDON:

Printed for *Christopher Bateman*, at the *Bible* and *Crown* in *Middle-Row*; *Holborn*, 1693.

THE APPRENTIS's COMPANION



If thou with Picty joyne diligence
God will thy faith & labour recompence

THE 1606, 709.

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God bless

THE EPISTLE TO PARENTS.

NOthing can be more plain and evident, even by the light of Nature, than that it is the indiſpenſable Duty of Parents to take care for the good Education of their Children: This Charge *Solomon* gives, *Prov.* 22. 6. *Train up a Child in the Way he ſhould go.* Nor is the obligation to this Duty greater than the advantages of its due performance, ariſing from the comforts which ſuch Parents

ordinarily reap as the fruit of their labours. But Alas! how much are the diſmal effects of the great neglect too many Parents are guilty of herein, to be lamented, while they take no care to eradicate thoſe roots of Corruption which they communicated to them from their own ſinful Natures. As ſoon therefore as your Children attain to the uſe of Reaſon, and are capable of receiving inſtructions, it is a debt you owe to their Souls to ſeaſon them with the early knowledge of their Duty, Children frequently retaining thoſe Principles they imbibed in their tender

tender age; if you *train up a Child in the way he ſhould go, when he is old he will not depart from it.*

And indeed the Obedience of Children to Parents, during their tendereſt age is ſo unſeparable from their own future comfort, as well as that of their Parents, that none can deſervedly be ſaid to be deſirous of their Childrens future good, and advancement even in this World, that do not labour to infuſe into them ſuch good and pious Principles as may entitle them to the protection and bleſſing of that God who hath commanded Children to Honour their Parents, and hath

encouraged them to a careful performance of that great duty by making it as the Apostle observes, *the first Commandment with promise*; and I am perſuaded, if Parents would be prevailed upon, ſeriouſly to weigh and deliberately to conſider the advantageous Conſequences that would doubtleſs enſue their diligent diſcharge of this duty, and there enter upon a faithful endevour to perform it, we ſhould ſoon find by a happy experience, how great and almoſt incredible an influence a religious education of Youth would have upon the World, and how far it would

tend

end to a blessed Reformation from that Atheism and Profaneness which like a Leprosie has overspread not only the Christian World, but even those places which are accounted the Reformed parts thereof; but the Parents care must not terminate in laying the foundation of a good Education in their Children, without proceeding with equal diligence to erect the Superstructure of a Vertuous Life, encouraging their willing endeavours, correcting any Stubborn and Disobedient Behaviour, and maintaining that Authority over them which God and Nature hath

hath inveſted them withal fo
their good. The next thin
wherein Parents ought to ma
nifeſt their love to their Chil
dren is, in taking care for thei
future Maintenance in ſome
Calling or Courſe of Living
whereby they may hereafter b
in a capacity of Maintaining
themſelves and their Families,
and relieving thoſe that are in
Want, and be uſeful and ſervice-
able in the Places where they
live, may the better exerciſe
the General Duties of Chriſtiani-
ty, and may alſo be reſtrained
from the Vanities of Youth,
from the immoderate purſuit of
plea-

leaſures, from unlawful Games, lleneſs and Ill. Company, and nultitudes of other Inconveni-nces, which too frequently are ound to be the Sluices and lood-Gates through which a Deluge of Wickedneſs hath o-erflowed the Soul, and drown-d it in utter perdition.

In the choice of a Calling let our principal Care be, that be ſuch a one as is approved nd warranted by the Word of God, or at leaſt, not contrary o the General Rules preſcribed herein, that ſo the diligent ex-rciſe thereof may not neceſſi-

tate

tate the Shipwrack of Faith or Good Conſcience.

2. That the Calling have ſome aptitude and fitneſs for the Child, there being as great a diverſity amongſt the Capacities of Children, as there are varieties of Calling, ſome are fitteſt for ſuch Callings as require an accute and ready Wit with the help of Learning, and ſome Callings do chiefly require an able and ſtrong Conſtitution of body: and indeed the Providence of God is very remarkable herein, for all Perſons may find ſome imployment ſuitable to their Capacity, and become

erviceable one to another; and
herefore in the management of
his weighty Concern, reſpect
ught to be had to the Ability
nd Inclination of the Child, as
eing a matter wherein much of
he future Comfort and Con-
entment of his Life doth con-
ſt. Nor ought your care to
e leſs in beſtowing your Child
with ſuch a Maſter, as by his
Godly and Prudent Govern-
ment of his Family may reſtrain
he too forward deſires of Youth
after that liberty which often-
imes proves very prejudicial
nd deſtructive; and by his
wn Pious Example and In-
ſtructions

ſtructions encourage any ver tuous Inclinations in his Ser vants.

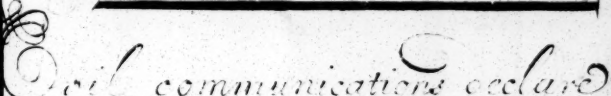
Vale.

The

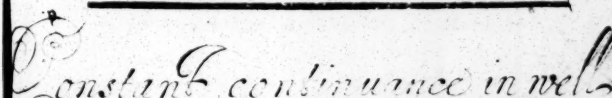
The Breakes

Fair writing then to Excellence
Most doth rise when the pen
Is most in Exercise

Diligente Gains intelligen
te, and they Experiente To all
Right Arts the way.



Soil communications declare
Our inward inclinations



Constant continuance in well
Doing is commendable

M

WILLIA

WALFORD

HIS

BOOK

June 17th 1778

THE APPRENTICES COMPANION.

CHAP. I.

Of Servants.

GOvernment is a thing ſo abſolutely neceſſary, that without it, *Man-kind*, inſtead of being reduced into *Civil Societies* and *Republicks*, would quickly appear, to be like *Herds of Beaſts*, or *heaps of Flys*; who do what they liſt, are unapable of Laws, and obey none, and herefore are killed and deſtroyed at pleaſure, but are ſenſible neither of reward nor puniſhments.

Now of all Governments, the Government of Families was the Original, which s commonly divided into three parts; That of *Husband and Wife*, *Parents and*

Children, Masters and Servants. It is the laſt of theſe only, whereunto this preſent Diſcourſe is deſigned; wherein we would endeavour in this laſt and worſt Age of the World, to give ſome motives and directions to Servants, as to their indiſpenſable Dutys towards their Maſters; but more particularly to Apprentices, that Genteel Servitude, which by a few years ſervice faithfully and diligently performed toward their Maſters, lays a certain foundation for attaining Riches and Honour in this world, and by Gods grace, everlaſting happineſs in the life to come.

There is nothing more plain nor certain, than that God Almighty hath ordained and appointed degrees of Authority and Subjection; allowing Authority to the Maſter, and commanding obedience from the ſervant unto him; for God hath given expreſs commands to Maſters to govern their Servants, and to Servants to be ſubject to their Maſters. As in the Fourth Commandment, Maſters are charged that they take care, their Servants *do no manner of work.* And in the Sixteenth of *Geneſis* the Angel biddeth *Hagar humble her-*

ſelf

under her Mistriss hands; and St. *Paul* *Ephesians*, 6. 5. gives long directions to vants, as to their obedience to their sters, many directions are likewise gi- n both to Masters and Servants in re- rd of their different places, how they e to deport themselves to each other; the many Laws prescribed by *Moses* that purpose, and the several Precepts, overbs and Councels of King *Solomon* on that account; as also those of St. *ul* and other Apostles. And further, hristians in all Ages have asserted and wned this distinction; some of them ha- ng been placed as Masters, and others Servants, and according to the Station hich it hath pleased God to allot them, ey have performed their mutual dutys; kewise the many Parables which our esse Saviour maketh use of, and which draws from the powers which Masters ve and exercise over their Servants, and e obedience required of them to their asters, do abundantly confirm the same. od hath also made divers promises both Masters and Servants that shall honest- and with a good Conscience perform

the ſeveral dutys of their relations, and hath ſet down divers threatnings againſt thoſe that are careleſs and negligent therein. All which Arguments are ſo clearly and plentifully expreſt in the Word of God, that any perſon who is acquainted with the Holy Scriptures will be eaſily ſatisfied therein.

This being premiſed: The next thing that an ingenious and well minded young man ought to do, is willingly to prepare and compoſe himſelf to ſome honeſt Calling and Imployment, wherein he may afterwards live ſerviceably and comfortably in his Generation. And to that end let him conſider, that it is diſhonourable to come into the World as an uſeleſs Cypher, or to ſtand in it, as *a Tree that cumbers the ground*; and that therefore he ought to endeavour to appear hereafter with ſome what of true worth upon the Stage; for God hath committed to all perſons ſome Talents for improvement, though with great variety, and it will be expected at all our hands, that we bind not up our Lords Talent in a Napkin; but that we ſhould cheerfully addreſs our ſelves to be

uſeful

seful for the good of the whole, since we are all Gods witnesses, that throughout the whole Creation, from the Angel in Heaven, to the Hyssop upon the Wall; from the Sun in the Firmament to the Waters hidden in the bowels of the Earth; all of them labour to perform those good offices, which God in his Wisdom hath created them unto.

Therefore an industrious young man should take example from these, and not stand idle in the Market-place, while all other creatures are thus industriously at work in the Lords Vineyard: to which purpose, his first care ought to be in the choice of his Calling, wherein we may observe too many to miscarry; some by their unadvisedness therein, binding themselves, as it were, Apprentices to continual temptations, and in effect, necessitate themselves to the promoting the service of Sin and Vanity in the World, which no man ought either to abet or shelter. Others again match themselves to Imployments which their dispositions can never affect, and so like *Turkish* Gally-Slaves they toil themselves heavily and

unwillingly in their Trades all th
days.

These Rocks being avoided, every w
young man ought to aim that his Calli
may be in its nature just and lawful in t
management thereof, that it may compo
with the publick Good, and serve for h
own support and maintenance, and in
kind, that it may be suitable in some me
sure to his own abilities and inclination
and because in these things he is youn
unexperienced, and very subject to m
stakes, he ought to refer himself very far
the riper judgment and disposal of h
friends.

And now having with their advice an
consent placed himself in his Calling, h
next care ought to be, to settle his min
therein, and to reckon it to be the Spher
and Station which God hath appointed hi
to continue in, and to study to perfor
all the duties which are required from
true and faithful servant, which we sha
reduce into several particulars.

1. Respect to, and fear of his Maste
as set over him by Divine Authority, t
have such a reverend esteem of his Maste

as to count him worthy of all honour, as St. *Paul* expressly enjoineth Servants to do, from whence proceeds, a dread of provoking him to wrath, and using all lawful and honest means to please him; and this kind of fear is intimated by St. *Paul* in *Ephesians* 5. 6. *Servants be obedient to them that are your Masters according to the flesh with fear and trembling*, &c. And indeed this fear is so proper and necessary in a Servant, that where it is wanting there seems to be a plain denial of the place and power of a Master, which God himself intimateth in that expostulation, *Malach.* 1. 6. *If I be a Master where is my fear?* as much as to say, it is apparent and evident that you do not account me your Master, because in your hearts you have no fear of me. Now where this fear is really implanted in the heart of a Servant, it will induce him faithfully to perform all duties to his Master, and the more it aboundeth, the greater desire and endeavour will there be to please and content the Master, according to that of St. *Paul* to *Titus* 2. 9. *Exhort Servants to be obedient unto their own Masters, and to please*

them in all things; yea, it will rejoice th heart of a good Servant to see his Maste Affairs prosper, of which we have a ver worthy Example in *Abraham*'s Servan whose great care in his Masters busines his praying for a Divine Blessing thereup on, and his thankfulness for his succeedin therein, was a clear evidence of that aw ful respect and reverence which he bor toward his Master: Let a Servant there fore consider that God hath placed hi Master in his stead, and hath in part giv en him his power; Masters are the Depu ties and Ministers of God, and therefor the Title of Lord is after a peculiar man ner given to Masters in the Holy Scrip tures, *Genesis* 24.2. *Ephesians* 6.5. Nov as Inferiour Magistrates are reverence by the People, because they represent th Person of the King, and receive their Au thority and Power from him; so ough Servants to have reverence for their Ma sters, as those that by Gods appointmen are placed over them.

Contrary to this, is that slavish fear when a Servant is afraid of nothing bu the revenging power of his Master, the

Whip,

Whip or the Rod, as we may ſay; and if they can avoid that, they take no further care whether their Maſter be pleaſed or not; this is that fear, which cauſeth Servants to wiſh, that their Maſters had no power over them, or that they were rid of them; this is that fear which poſſeſſed the heart of that unprofitable Servant in St. *Mathew* 25. *I knew that thou wert an hard man, and I was afraid*; ſuch ſervile fear as this is, will never oblige a ſervant to be profitable to his Maſter.

No leſs contrary to this awful Reſpect, is that light eſteem, and real contempt that ſome Servants have of their Maſters, which is apparent from that oppoſition, which God himſelf maketh between them in *Malachy* aforementioned, *If I be a Maſter where is my fear, O ye that deſpiſe my Name?* As if he ſhould have ſaid, you do hereby ſhew that you do not fear me as a Maſter, becauſe you deſpiſe me; this ſin of deſpiſing Maſters is expreſly forbidden by St. *Paul*, 1 *Tim.* 6. 2. and for this ſin Hagar *was dealt hardly withal by* Sarah, becauſe *her Miſtriſs was deſpiſed in her eies.* And when Maſters happen to be

poor, weak or aged, or otherwise infirm it is then usual for proud Servants to de spise their Masters, which shews a very i and unworthy mind, & argues that they re spect the power their Master exercise over them, more than his Place and Office for the meanest and weakest Masters hav of right the same Authority on their Ser vants, as the richest and most wise; the all bear the image of God alike, and there fore proud and disdainful Servants, in scor ning them, do in effect disregard the imag of God in them.

Now this respect that is due from Ser vants to their Masters is discovered i their *Words*, that is by refraining to speal in the presence of their Master withou some just cause: that expression concer ning *Solomons* Servants in 1 *King* 10. 8 *They stand continually before thee, and h thy words*: seems to intimate that the were slow to speak, and swift to hear i the presence of their Master, from tha respect which they had toward him.

Servants ought likewise to forbear re plying and answering again to their Mast ers, especially when they know it will b offen

offensive to them; Thus St. *Peter*, when our blessed Saviour gave him this short answer, *what is that to thee? John* 21.22. he forbore to speak any more.

To this may be added, Servants attending and regarding what their Masters shall please to deliver to them, and shew such kind of respect to their Masters when they are speaking to them, as *Samuel* did to God Almighty, in 1 *Sam.* 3. 10. When he said *Speak Lord for thy Servant heareth.* This reverence likewise did *Abraham's* Servant shew to his Master, when he received a Wife for his Son *Isaac*, *Gen.* 25. 9.

And for the better ordering of their Speech toward their Masters, it is necessary that Servants consider when it is convenient for them to speak, and that is, either when their Masters require it of them, as our Saviour did of his Disciples in St. *Matthew* 16. 13. when he asked them, *whom do men say, that I the Son of Man am?* Or else, when they know it is for the interest of their Masters to speak to them, that is, when they know of any thing that may be for the advantage

and

and profit of their Masters, then the
ought to declare it though they be no
asked, and this was the case of the Servan
of *Naaman*, 1 *King*. 2. 13. who observi
the loathsome disease wherewith her Ma
ster was infected, she without asking, in
formed her Mistriss that there was a Pro
phet in *Samaria* who would recover him
of his Leprosy: and sometimes a *Master*
may through ignorance or passion refuse
to do what his Servant is satisfied will be
for his benefit; in which case it is the du
ty of Servants to perswade them to it; and
thus did some others of the Servants of
Naaman in the place aforementioned,
when they perswaded their Master to
wash himself in the River of *Jordan* as the
Prophet *Elisha* advised him to do.

Also if Servants do not fully understand
the will of their Masters, as to what they
are sensible they ought to do, then are
they to know the will of their *Masters*
therein, and thus did the Disciples of our
Lord act in St. *Matthew* 25. 17. when they
asked their *Master*, *where wilt thou that*
we prepare for thee to eat the Passover?
Or when some scruple ariseth in their

minds

minds, as to the management of thoſe Affairs wherein they are imployed, then ought they to inquire of their *Maſters*, as the Servant of *Abraham* did, *Gen.* 24. 5. when he ſaid, *what if the Woman will not come with me?* Or Laſtly, when their Maſter unjuſtly ſuſpecteth them to be guilty of what they are innocent in, then may they lawfully vindicate themſelves to their *Maſter*, as *David* did to *Saul* in 1 *Sam.* 24. 9. *And David ſaid to Saul, wherefore heareſt thou mens words, ſaying, Behold David ſeeketh thy heart?*

Yet let them ſtill be careful that their way and manner of ſpeaking be with ſubmiſſion and reſpect to their *Maſters*, and to this purpoſe let them ſpeak to them with reſpectful Titles. It was a very worthy reſpect which the Servants of *Naaman* uſed toward him, when they called him, *My Father*; let Servants words be few when they ſpeak to their *Maſters*, and let them uſe no more than is neceſſary; let them be likewiſe humble and ſubmiſſive. Obſerve but how the Children of the Prophets managed their diſcourſe with their *Maſter Eliſha*, 1 *King.* 6. 1, 2.

They

and profit of their Masters, then they ought to declare it though they be not asked, and this was the case of the Servant of *Naaman*, 1 *King*. 2. 13. who observing the loathsome disease wherewith her Master was infected, she without asking informed her Mistris that there was a Prophet in *Samaria* who would recover him of his Leprosy: and sometimes a Master may through ignorance or passion refuse to do what his Servant is satisfied will be for his benefit, in which case it is the duty of Servants to perswade them to it, and thus did some others of the Servants of *Naaman* in the place aforementioned, when they perswaded their Master to wash himself in the River of *Jordan* as the Prophet *Elisha* advised him to do.

Also if Servants do not fully understand the will of their Masters, as to what they are sensible they ought to do, then are they to know the will of their Masters therein, and thus did the Disciples of our Lord act in St. *Matthew* 25. 17. when they asked their Master, *where wilt thou that we prepare for thee to eat the Passaven?* Or when some scruple ariseth in their minds

kinds; as to the management of those Affairs wherein they are imployed, then ought they to inquire of their *Masters*, as the Servant of *Abraham* did, *Gen.* 24. 5. when he said, *what if the Woman will not come with me?* Or Lastly, when their Master unjustly suspecteth them to be guilty of what they are innocent in, then may they lawfully vindicate themselves to their *Master*, as *David* did to *Saul* in 1 *Sam.* 24. 9. *And David said to Saul, wherefore hearest thou mens words, saying, Behold David seeketh thy hurt?*

Yet let them still be careful that their way and manner of speaking be with submission and respect to their *Masters*, and to this purpose let them speak to them with respectful Titles. It was a very worthy respect which the Servants of *Naaman* used toward him, when they called him, *My Father*; let Servants words be few when they speak to their *Masters*, and let them use no more than is necessary; let them be likewise humble and submissive. Observe but how the Children of the Prophets managed their discourse with their *Master Elisha*, 1 *King.* 6. 1, 2.

They

They first humbly beg leave that they may go to *Jordan*, then they beseech him to go in these words, *Vouchsafe we pray thee to go with thy Servants*, and when one of them had lost the Head of his Hatchet he seems afraid positively to ask his Master to restore it again, but refers it to his pleasure, only says out, *Alas Master for it was borrowed.*

Servants ought also to observe convenient seasons for speaking to their Masters, as when they know they are at leasure to hear them; and this is remarked of our Saviours Disciples, *Mark.* 4. 10. That when their Master was alone they propounded their Questions to him; likewise when they see their Masters mind is not disquieted or disturbed with Passion thus when *David* observed that the mind of *Saul* was somewhat pacified by the words which he uttered, 1 *Sam.* 26. 17. *Is this thy voice my Son David?* he from thence took encouragement more freely to discourse with him.

Servants should likewise give ready and present answers to what their Masters demand of them, and that is often com-

mended

ended in St. *Peter*, that when our Blessed Saviour propounded any question to his Disciples, he would return a present and ready answer thereunto. But above all things, let their speeches and answers to their *Masters* be nothing but what is truth; let them by no means dare to tell a Lye, according to that of the Poet:

Ever speak Truth, nothing can need a Lye,
A fault that needs it most, grows two thereby.

This discovers a very reverend respect to a *Master*; when *Eli* demanded of young *Samuel* what the Lord said to him, 1 *Sam.* 3. 18. we read that, *Samuel told him every whit, and hid nothing from him.* And when *David* charged the Woman of *Tekoah not to hide the thing that he should ask her from him*, 2 *Sam.* 14. 18, 19. She told him the whole truth: and this Servants are obliged to do, both upon the account of Conscience toward God, who is a God of Truth and cannot lye, and out of respect to their *Masters*, with whom they ought to deal faithfully in all things,

and

and therefore, Laſtly, ſhould ſpeak honourably of their *Maſters* behind their backs, ſpeaking good of them and not evil: and this Reſpect did *Abraham*'s Servant likewiſe diſcover toward his maſter *Gen.* 24. 35, *&c.*

24. Now contrary to that reſpect in the aforementioned particulars, is that confidence and boldneſs in Servants, which is now too much in faſhion, whereby Servants ſeem to have no regard to their maſters preſence; but are full of idle and impertinent diſcourſe, even before, or within hearing of their maſter: anſwering again, and repeating the words of their maſters, is likewiſe contrary to this reſpect, and occaſions much trouble and diſturbance; ſo is impatience alſo, when they will not indure to hear their maſters make an end of their diſcourſe, but will either interrupt them, or go away from them.

Stubbornneſs, or refuſing to give an anſwer of what is demanded of them, though their ſilence may be prejudicial to their maſters or themſelves, is contrary to that reſpect which is due to their maſters: and ſo is Pride and Arrogancy in ſpeaking to

their

eir masters, which proceeds sometimes om Servants despising, or disdaining of eir masters for their Poverty, or some her reason, and sometimes from Ser- nts overvaluing themselves, and think- g themselves better than he, by reason f their Birth, Parentage or Education, hich occasions them to forget the present rcumstances they are in, and the place nd condition wherein they are; from hence proceed too low and mean houghts of their masters, and too high nd presumptuous conceits of themselves; nd this doth often occasion muttering and murmuring upon every inconsiderable ac- ident, and is the occasion many times f much disturbance, as *Solomon* saith, *Proverbs* 15. 1. *Grievous words stir up an- anger.*

Unseasonable or impertinent interrupti- on of their masters, is also a sign of very little respect, especially when his mind is intent upon some urgent or important affair, and this the people seem guilty of in St. *Mark* 3. 32. when they interrupted our Saviour while he was preaching to them,

them, by telling him, that *his Mother* [illegible] *his Brethren were without to seek* [illegible] speaking to their Masters while they [illegible] in Passion, is very unbecoming to S[illegible] vants, and hath often occasioned gr[illegible] mischief and damage; and so hath st[illegible] borness, or want of speaking in Serva[illegible] when they have been required thereun[illegible] Holy *Job* among his many other affli[illegible] ons and calamities complains of this as o[illegible] *I called my Servant and he gave me no a[illegible] swer, Job.* 19. 16.

But especially lying, is very sinful a[illegible] wicked, when a Servant shall endeavo[illegible] to hide or conceal a fault thereby, and [illegible] very contrary to that respect which is d[illegible] to a Master; Lying is in it self a very he[illegible] nous sin, but hath far greater aggravat[illegible] ons when it is imposed upon those, wh[illegible] have authority over us, and are there[illegible] the Representatives of the Almighty [illegible] when *Gehazi* had cunningly got Mon[illegible] and Garments from *Naaman*, and his M[illegible] ster inquired of him where he had been [illegible] he very briskly replies, *Thy Servant wen[illegible] no whither, 2 King.* 2. 25. whereupon *Eli[illegible] sha* to deter all Servants from such wicke[illegible] practice

ractices for the future, immediately ex-
utes the judgment of *Naaman* upon
m, *The Leprosie therefore of* Naaman
all cleave unto thee and to thy seed for ever.

Lastly, It is very wicked in a Servant to
sgrace or speak evil of his master in his
sence, for though what he may say of
s master may be true, yet ought he ra-
er to conceal his faults and infirmities
an discover them; how much more a-
ominable is it then to raise false and
anderous reports of his master; this
as a monstrous and ingratefnl wicked-
es in *Ziba* against his master *Mephibo-*
seth, 2 *Sam.* 16. 3. and ought to be avoid-
d by all honest and faithful Servants.

And as Servants ought to be respectful
o their masters in *words*, so likewise in
heir *Carriage and Behaviour* toward
em; and therefore according to customs
r places wherein they are, they ought to
e all submissiveness towards them, in go-
ng to them, coming from them, receiv-
ng any charge from them, or bringing a
y message to them. When *Isaac* gave
is Blessing to *Jacob*, *Gen.* 27. 29. he gives
im this as part of it, *Be Lord over thy*
bre-

Brethren, and let thy Mothers Sons b
down to thee: which seems to determi
the posture of a Servant, and likewise t
duty therein. And therefore when t
Children of the Prophets saw that the Sp
rit of their master *Elijah* rested upon
lisha, 2*King* 2.15. they presently conclu
ed it to be an evident demonstration, th
God had appointed him to be a Mast
and Governour over them, and thereu
on *they came to meet him, and bowed them*
selves to the ground before him.

And therefore the whole behaviour
a Servant toward his master ought to
managed with such modesty and humilit
as may plainly discover an honourable r
spect to him, as by standing in the pr
sence of his master, to signify that he
ready to perform any service which h
master shall require of him; and this w
one thing which was taken notice of, an
commended by the Queen of *Sheba* in th
Servants of *Solomon*, 1*Kin* 10.5. so: whe
she saw their standing she said, *Happ*
are thy men, happy are these thy Servants
which stand continually before thee, an
hear thy Wisdom. Likewise to have thei
head

ir heads uncovered in our times, and theſe parts of the World is in men a n of reſpect to each other, and there- re ought to be uſed by Servants toward eir Maſters. Briefly, there ought to modeſty and ſobriety in the whole car- ge and countenance of Servants in the eſence of their Maſters, that they may ereby teſtify their reverence and reſpect ward them.

How rude and unbecoming then is the rriage of thoſe Servants, who for want good Education come in, and go out the preſence of their Maſters, without e leaſt ſign of reſpect toward them, as they were their fellows and compani- ns: others, if at the firſt coming in of eir Maſters they ſhew any kind of reve- nce toward them, yet all the day after, ey preſume upon a ſawcy and unbecom- g familiarity with them, and can ſcarce ord to keep themſelves uncovered in his ght; eſpecially (as we hinted before) the Maſter be mean and low in the Vorld; as if a poor Maſter did not repre- nt the image of God, as well as the rich; rtainly the Word of God makes no difference

difference nor distinctions, it doth n
where command them to serve rich *M*
sters only *with fear and trembling*; Se
vants therefore ought more to regard th
Authority, than Ability of their Master
since God hath conferred as much honou
and authority upon the poor Master a
the Rich.

CHAP

CHAP. II.

Of Servants Apparel.

THE Apparel and Cloths worn by Servants, ought to be according to their quality and decree, and to exceed their Masters, as is too h used in these days; since one end ur Apparel is to distinguish between eriors and inferiors, and therefore it t necessarily shew a great disrespect Servant, to exceed his Master there- An ingenious Servant is easily con- ed with mean, but becoming Ray- t; he knows the time of his life will ut short, and therefore thinks it un- onable that his thoughts about such riour things should be long. Fond es about the body do too frequently ce away the strength of the mind after m.

2. Exceeding

2. Exceeding faulty therefore
those Servants who are so excessive in th
Apparel, that there is no distinction
tween them and their Masters, or if th
be, the Servant excels in Gallantry; n
modes and fashions are many times soo
taken up by Servants than their Maste
and they seldom scruple at any indir
course for procuring them: So that if
Queen of *Sheba* were now living,
would have as much cause to admire
the disorder that is to be seen among S
vants in our days, as she wondred at
comely order of the Servants of King
lomon. Let such proud Servants take he
for if God hath threatned to *visit the Ch*
dren of Princes that walk in strange Ap
rel, Zeph. 1.8. it is much to be feared t
he will more severely visit them.

3. Besides let Servants remember th
cloths are things which add no true wo
to any, and therefore it is an intollera
vanity to spend any considerable part
our time upon them, or to value our sel
ever the more for them; Let Servants
ther cloth themselves as richly as possib
with all Christian Graces and Virtues;
th

hose are the garments that will make them appear lovely in Gods Eies, yea, nd in Mens too; for there are none but ools and Idiots, who will not value per-ons more for being good, than because of eir fine cloths.

4. For let us but consider to what end ur Clothing and Apparel was designed, nd we shall have no great cause to be roud of it: one end was the covering of ur nakedness, as we may read, *Gen.* 3. 1. and that was the effect of the first sin, nd therefore we have cause to be asham-d and humbled, as having lost that inno-ency which was a much greater Orna-ent than any the most glorious Apparel an be; and from hence we are ingaged o have our Cloths modest, that it may nswer the end of covering our shame. Another end of our Apparel is, the de-ending the body from cold, and there-y to preserve the health of the body. Lastly, Another is, the differencing and istinguishing of Sexes, and likewise of Qualities, as was intimated; God hath laced some in a higher condition than o-hers, and in proportion to their conditi-

on, it is neceſſary their clothing ſhou
be; and therefore it befits Servants alwa
to remember their preſent State and St
tion, and to cloth themſelves according
and if they deſire to adorn themſelves,
it be as St. *Peter* adviſeth perſons in
time, 1 *Pet.* 3. 4. *In the hidden man of*
heart, even the ornament of a meek and q
et Spirit.

CHA

CHAP. III.

Of Servants Obedience to their Masters.

CErtainly no inferiors are more obliged to Obedience than Servants; it is their chief and principal duty, and expresly commanded in the Scriptures, *Eph.* 5. 6. *Servants be obedient to them that are your Masters*, &c. and indeed all other duty's are comprehended under obedience; so that those who are contrary minded, who are rebellious, and disdain to be under the command of their Masters, and are ready to say with those in St. *Luke* 19. 14. *We will not have this man to reign over us*, ought to be accounted as Enemies to God and all Civil Authority and Government; for how can they pretend to acknowledge them to be their Masters, if they deny all lawful subjection to them?

2. Now the Obedience required of a Servant to his Master, consisteth either in not doing any thing without the advice, or against the consent of his Master; or in readily obeying and performing all the lawful commands of his Master: as to the first, Servants ought to forbear to do any thing without, or against the consent of their Masters, because that during the time of their Service, they are not their own men, neither ought they to do any thing upon their own account; both their persons and actions are all their Masters, the will of their Masters must be their absolute rule and guide in all things which are not contrary to the Will of God. We have a very notable example in *Abraham's* Servant, who when he was imployed by his Master in a matter of concernment, he propounds all such scruples as he could then think of to his Master, that he might receive direction from him therein, that so he might not be obliged to do any thing of his own head without particular order and warrant from his Master, *Gen.* 24. 5.

3. And this part of a Servants duty will

appear

appear more plain and evident by considering some particular instances, of these things which a Servant ought not to do without the consent of his Master, as we find them recorded in the holy Scriptures.

4. Servants ought not to go whither they please without the knowledge of their Masters, that expression of the Centurion in St. *Matthew* 8.9. *I say to one go, and he goeth.* seems strongly to imply, that without the consent of his Master a Servant ought not to absent himself from his Service: and therefore those Servants who watch their opportunities to go whither they list, when their Masters are imployed about some urgent affairs, or at night when their Masters are gone to their rest, are very much to be blamed, and do exceedingly come short of that obedience which is required of Servants, besides the dangerous consequences which commonly proceed from such ill practices: thus *Gehazi* the leud Servant of *Elisha*, watched his opportunity to run after *Naaman* supposing that his Master would know nothing of it. but the dreadful effect thereof upon

him and his Posterity, may be a sufficien warning to all other Servants for the tim to come, 2 *King* 5. 20.

5. Servants ought not to manage thei own Affairs and Concerns and neglect tha of their Masters; it is observed that *Jaco* while he was a Servant to *Laban*, thoug he had a Floc of his own, yet he fed h Masters Flocks, and committed his ow into the hands of his Sons, for them t keep and look after, *Gen.* 30. 25. which i contrary to the practice of some Servant who being bound faithfully to serve thei Masters, yet do their own business, an study and contrive their own profit and ad vantage without the license or knowledg of their Masters, and this was the aggra vation of the crime of *Gehazi*, and mad it, as it were, private stealing, by his with drawing himself from the service of hi master, and going to receive gifts upo his own account, and thus faulty are man unfaithful servants who will make use o their masters Credit and Reputation fo their own benefit and profit.

6. Servants ought not to do what bus ness they themselves please, though in

se

elf lawful, and upon their masters account; we read in 2 *Sam.* 18.19. that *Ahimaaz* had a great desire to carry the ews of the death of *Absalom* to King *David*, yet he would not presume to do it without leave given him by *Joab*, who was his Captain and master; it is said *Proverbs* 31.15. that *the virtuous Woman or Mistress giveth a Portion to her Maidens*, hat is, the portion of work which they re to do by her appointment. The servants of the *Centurion* every one performed that part of their duty which was required of them: and those servants that had their Talents committed to them, *Mat.* 25. 16. each of them was solicitous for the improvement of his own Talent; herefore servants ought not to chuse their own work, or to do only that part of it which pleaseth them, or else wholly to neglect it, or do it with much unwillingness or discontent.

7. Servants ought not to marry during the time of their service, and this Apprentices generally oblige themselves not to do by their own consent in their Indentures, without leave from their masters; and the

Law of God in *Exod.* 21.4. allows a servant to marry, *if his Master give him a Wife*, which implys that he may not marry without his leave, and therefore when St. *Paul* in 1 *Cor.* 7.2. says, *To avoid fornication let every man have his Wife*, &c. he discovers what means God hath appointed for every one to avoid Fornication, yet not that every one should make use of it, when it may happen to be contrary to some other Command or Order ordained of God; for this precept is given to those that are within their own power, but servants and children are to be directed by their Masters and Parents: However, if necessity require, servants have liberty to acquaint their masters with their desires, and to use all lawful means for the obtaining liberty, or the assent of their master therein.

8. Servants should not dispose of the Goods of their master at their own pleasure, nay, though it may be to charitable uses. The Steward in St *Luke* 16. 1, 2. who wasted his masters Goods was justly deprived of his office for the same; yea, in the 8th *verse* he is called the *unjust Steward*,

Steward, for disposing of some of his masters Goods, for his own future maintenance, and therefore it was a point of injustice, and unlawful; and though it is said *the Lord commended him*; the intent thereof only is, that he commended his Wisdom therein, but not his injustice; he commended his care for providing for the future, not the way and means he made use of for obtaining it; neither ought servants to be liberal in disposing of their masters Goods, or to think that without their leave they may give them to the Poor; for pretence of Charity is no excuse for Injustice, and therefore they ought to give their master or mistriss an account that such things are in the House, and meet to be disposed of for the relief of the Poor; but without the knowledge and consent of their masters, they ought to dispose of nothing.

9. Servants ought not to go from their masters till the time of service which they have covenanted with them, be expired, when *Jacob* after a very long Apprenticeship to *Laban*, had a desire to go away from him, *Gen.* 30. 26. *he asked leave*, and

becauſe his Uncle and Maſter was unwilling to part with him he continued ſtill with him; and though it is afterward ſaid that *Jacob* ſtole away privily from his maſter; yet it is plain, that the Covenanted time of his Service was out, and that he had an expreſs Command and Warrant from God Almighty to be gone; and therefore his example herein is neither to be inſiſted on, nor followed, without ſuch an extraordinary Call thereunto, which is not now to be expected. And therefore thoſe two ſervants who ran away from their maſter *Shimei* in the 1 *Kin.* 2.39. are charged therewith by the Holy Spirit, and it is Recorded to their ſhame and infamy; and *Oneſimus* who run away from his maſter, is ſent back by St. *Paul*, *Philemon verſ.* 22. And *Hagar* is by an Angel commanded to *return home to her Miſtriſs*, *Gen.* 16.9. And though it may be objected that their Maſters are cruel and ſevere, as it is ſaid *Sarah* was to *Hagar*, yet an Angel from Heaven commanded her to go back, and *ſubmit her ſelf under the hand of her miſtriſs*, and St. *Peter* 1 *Pet.* 2.18,19.

2. 18, 19. gives this positive charge to servants. *Be subject to your masters with all fear, not only to the good and gentle, but also the froward; for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.*

CHAP. IV.

Of Obedience to the Commands of Masters.

1. HAVING briefly discoursed of what Servants ought not to do if they would testifie their obdience to their Masters. Let us in the next place consider what is their duty herein: The first and principal part whereof, is a very ready and willing performance of all the lawful commands of their Master; the power of commanding is in the Master, and

and the duty of obeying in the Servant; and therefore the peculiar duty of a servant, is to have respect to his masters desires, and to do what he requireth him.

2. And thus the Prophet *David* describes the property of a good servant, *Psal.* 123. 2. *The eyes of servants look to the hands of their Masters*; which expression of *looking*, as it implyeth an expectation of relief and succour: So likewise it intendeth a willing and ready mind to execute any command that their masters should lay upon them. And the *Centurion*, St. *Mat.* 8. 9. commendeth this duty in his servants, who performed whatever he commanded them: and so also are the servants of *Abraham*, *Elijah* and others; and our blessed Saviour in St. *Luke* 17. 7, 8. seems to exact and require this duty of servants; when he intimates, That though a Servant have been all the day long at plow, which is a very tiresome and laborious employment, yet when he cometh home, if his master command him to *dress his Supper*, *and wait*, he must do it. By all which Instances it appeareth, that if a master command his servant to come

or

or go, to do this or that, he ought to obey him therein.

3. When servants therefore refuse to perform the commands of their master, this is the highest degree of Disobedience; and this was a great crime in *Ziba*, the servant of *Mephibosheth*, who when he was commanded to saddle his masters Ass, that he might meet King *David* 2 *Sam.* 19. 20. went away and did it not, which might have hapned to have been very prejudicial to his master; and thus *Job* laments and complains of his servants; who being called would not answer nor obey him, *Job* 19. 16. And this indeed of all other offences, is the most provoking, because it discovers the greatest contempt of the power and authority of a master.

4. And this obedience of Servants, must not be a grumbling and unwilling service, but ready and chearful, as St. *Paul* exhorts, *Eph.* 6. 5, 7. *Servants obey your Masters in all things, with good will, doing service,* and to help them therein, they are to consider that it is *to the Lord and not to men*; our blessed *Jesus took upon him the form of a servant*, *Phil.* 2. 7. and hath

hath in that case left his own example as a excellent pattern, for *Psalm* 40. 8. h saith, *I delight to do thy will*; speaking t God that sent him. and St. *John* 4. 34 *My meat is to do the will of him that sent me and to finish his work.* Intimating that Je sus Christ did do the work of him tha sent him, with the same willingness, de light and chearfulness that a man eats hi meat when he is hungry: and *Jacob* serve his Uncle *Laban* chearfully, *Gen.* 29. 20 *So that seven years seemed to him but a fe days*; and though one reason thereof wa his love to *Rachel*; yet if he had not ha some kindness and respect to his maste and his service, the time might have seem ed tedious enough; but however, if th Love of *Rachel* caused *Jacob* to perform his service so chearfully; then if servant love God, for whose sake they ought t do their duty, and who hath promised *that whatsoever good thing a man doth, th same he shall receive of the Lord, whether he be Bond or Free, Eph.* 6. 8. then should they execute all the commands of their masters with chearfulness and willingness

5. And indeed that temper of mind which

which St. *Paul* tells us, is required in the giving of Alms, 2. *Cor.* 9. 7. may be very fitly extended to all other Chriſtian Duties, which we are commauded to perform; for he ſaith that *God loveth a chearful giver*; that work or duty therefore that is not ſeaſoned therewith, is not acceptable to God; and as chearfulneſs in our works renders it more pleaſing to the Almighty, ſo it likewiſe cauſeth it to be more eaſie and pleaſant to thoſe who are exerciſed therein, as it is in our common Proverb, *nothing is hard to a willing mind.*

6. Nay, when there is this chearfulneſs of ſpirit in a ſervant, he is even as free as his maſter, for ſuch a ſervant is *the Lords Freeman*, 1. *Cor.* 7. 22. And though he be not free from his maſter, yet he doth thereby make his ſervice eaſily is freedom to himſelf. Let ſervants therefore have reſpect towards God in their ſervice, and to his acceptation and remuneration, or rewarding thereof, and this will very much quicken and enliven them in their duty. If a reward from men encourageth poor men to be glad of their work, and to perform it chearfully: If

Trades-men

Tradesmen, Physicians, Lawyers, an indeed most sorts of men are with muc willingness engaged to take great pains fo the hope of gain and advantage; shoul not the recompence which God hath pro mised to bestow upon servants, be a stron willingness therein: Let them therefor endeavour to obtain such an Eye of Fait as *Moses* had, *Heb.* 11. 26. *who had re spect unto the recompence of the reward*

7. That service then which is perform ed with heaviness of spirit, and discontent edness of mind; that same which is don grudgingly and by compulsion, is certain ly very displeasing both to God and ma that service which servants are forced t out of meer necessity, is rather the ser vice of a beast than a man, and servant surely can reap but little satisfaction no comfort from it, since it can be no way pleasing to God, nor acceptable to thei Masters.

CHAP. V

CHAP. V.

Of Obedience to the Instructions of Masters.

NOW as a Master hath power to command, so it is likewise his duty to instruct his servants in the ways of ghteous, and likewise in that civil course life wherein they ought to walk for e future; and it is the duty of servants hearken, and to be obedient to them erein: and those servants who are bound their masters to learn a Trade of them, e more particularly obliged to hearken their masters, in what he shall instruct em; and endeavo r with their utmost ligence to perform what he requires, d that upon several accounts.

2. As that Servants may for the future their masters better and more profible service; and that by being perfectly instructed

inſtructed in their calling or myſtery, they may be the more capable to maintain and provide for themſelves and their families when they come to be free; and may likewiſe be able to inſtruct thoſe that may happen to be ſervants to them in time to come and thereby be ſerviceable in their Generations for the advantage of mankind, and may the better diſcharge a good conſcience in that particular place, and calling, which it hath pleaſed God to allot to them.

3. But ſome ſervants through Idleneſs, ſluggiſhneſs or dulneſs, or elſe by reaſon of careleſsneſs and untowardneſs, are very faulty in this particular, and therefore exceeding vexatious and troubleſom to their maſters or themſelves, and never prove expert in their Trade and Employment; whereas had they been careful, attentive and obedient to their maſters inſtructions, they might have known as much as he: Theſe are to be reckoned enemies both to their maſters and themſelves; a grief and trouble to their Parents and Friends, and unprofitable Drones in the City or Country where they dwell.

4. The

4. Those Servants who have pious and religious masters, that are careful to instruct their servants in the ways of godliness, ought likewise to be obedient to the instructions of their masters therein; such were the servants of *Joshua*, or else certainly he would not have engaged for them as he did *Joshua*, 24. 15. *As for me and my house we will serve the Lord*, and such were the servants of that Rule mentioned in St. *John*, 4. 53. of whom it is said, that, himself *believed* and *all his houshold*. And the Servants of *Lydia*, *Acts* 16. 15. *who was baptized and her houshold*; and the *Jaylors* servants in the 33 verse of that Chapter; of him it is mentioned, that *he believed in God and all his house*; for under the Term of House and Houshold, surely none doubteth but that servants are likewise comprehended.

5. Now if these Servants had not hearked nor yeilded to the Instructions of their Masters or Mistresses, they would not have believed in him, in whom their master believed; neither would they have been baptized at the same time with their Mistriss; and that expression of St. *Paul*.

Romans

Romans 16. 5, *Likewise greet the Chu that is in their House*; and *Philemon v* 2. *to the Church in thy House*, seem to i ply, that all in the house were of the sa faith with the master and mistriss; and is expressly observed, *Acts* 10. 7. t *the Souldier which waited continually up* Cornelius, was *a devout man, and one th feared God with all his house.*

6. And the transcendent benefit and a vantage which will redound to servants, hearkning to, and obeying such pio instructions, is unspeakable, for there more real profit to be obtained by follo ing the spiritual directions of religio masters, than by the most subtile an cunning Artifices they can learn from th wittiest and over-reaching Person in th way of their Trade and Employment; an therefore both upon the account of dut and also for their profit and Interest, se vants are bound to give ear to, and follo the godly Instructions of their masters.

7. But notwithstanding this duty is i exceeding beneficial, yet of all others it is generally least accounted to be a dut and commonly neglected and disregarde

an

the contrary thereof too much in use
practised: for many servants have such
ious and debauched minds, that if it
possible, they will avoid being concern-
with those masters who make consci-
e instruct their servants in the way of
rnal life and salvation, They will chuse
sters that are irreligious, and prophane
orldlings, Atheists, or any thing rather
n those that are serious and religious;
nothing is so displeasing to our corrupt
ures, as being restrained, and kept
in the bounds of Religion: there are
that are willing *to walk in that narrow*
y, or enter into that streight gate, which
deth to everlasting happiness; *The God*
this World doth so blind the eyes of most
n, that they cannot see nor consider the
of this *narrow way*; They cannot for
nt of faith behold the blessedness this
ight gate will bring them into; or if they
see it or believe it, yet they think it is
r off, and their minds do so much *sa-*
r the things of the flesh, and of this pre-
t evil world, that they do not regard
happiness that is to come.

8. Now those masters that are relig-

ous

ous, will endeavour as much as poſſi
to oblige all their ſervants to walk in t
narrow way; whereas thoſe that are irr
gious, will ſuffer them to go in the way
their own hearts, without interruption
reproof; they will not correct them
ſwearing, lying, drunkenneſs, or prop
nation of the Sabbath, but ſuffer them
ſpend that holy day of Reſt as they plea
either in drinking, walking or play
without the leaſt reſtraint; they all
them to riſe and go to bed, without pra
er, Catechiſing, hearing or reading t
Scriptures; and if they do but riſe to
their maſters buſineſs and follow his e
ployment, they concern themſelves no f
ther; ſuch maſters are not like devo
Cornelius, who was one *that feared God a
all his houſe, and prayed to God alway.*

9. And therefore ſome ſervants, w
have been placed with religious maſte
when they have obſerved the pious and d
vout diſpoſitions of their maſters, and t
ſtrict orders of their family, they ha
been very much diſcontented therewi
have thought their maſter's houſes to
as bad as a Priſon to them, often m
murm

rring and muttering because of the re-
aint which was laid upon their destruc-
e exorbitances; and when they have
en called to any religious Exercise, they
ve been ready to say, that they never
me to learn this, nor to be thus employ-
; but if their masters will set them a-
ut their work, they are willing to per-
rm it; but this strictness and exactness in
eir lives and conversations, does not at
l agree with their vicious and extrava-
nt humours and naughty inclinations.

10. Other Servants again, are more
egligent and careless in doing the business
ey are employed in, because their ma-
ers are religious; and it is many times
bserved, that prophane and irreligious
asters shall have more service done them
han those that are godly and pious; yea
hough those good men give them more
ncouragement than others, which some
harge as a fault in the masters; but que-
tionless it is generally chargeable upon
ervants, who by their vitiated tempers
nd inclinations, do esteem the false de-
ights and pleasures in sin, and the liberty
llowed them therein by ill men, to be

much

much more valuable than any virtuo
conſideration whatſoever; and there
demonſtrate themſelues to be inpious a
Rebells againſt God, ingrateful to th
maſters, and very injurious and falſe
their own ſouls: But let ſuch perve
minds remember the Rule of bleſſed
Paul, 1 *Tim.* 6. 2. *That they that ha
believing maſters, let them not diſpiſe the
but rather do them ſervice becauſe they
faithful and beloved.*

CHAP. VI.

Of Submiſſion to the Rebuke and Correction of Maſters.

1. THE Obedience which Se
vants ought to render
their Maſters, in reſpe
of Rebuke and Correct
on, is patiently and meekly to ſuffer R
proof, *not anſwering again*, as St. *Pa*
exhor

exhorts *Titus*, 2. 6. that is, not making ſuch ſurly and rude replies, as may increaſe the diſpleaſure of their Maſters, a thing too frequently practiſed by Servants, even when there is juſt cauſe of reprehenſion, whereas St. *Peter* directs them to ſuffer, even the moſt undeſerved correction, *even when they do well and ſuffer for it*, 1 *Pet.* 2. 18. when the Apoſtle gives them an expreſs command which is ſtrengthened and inforced by many reaſons, *Servants be ſubject to your Maſters with all fear, not only to the good and gentle, but to the froward, for this is thankworthy, if a man for Conſcience toward God, indure grief, ſuffering wrongfully; for what glory is it, if when you are buffeted for your faults, you take it patiently? This is acceptable with God.*

2. From which Precept of St. *Peter* it is very clear and evident, That correction is to be patiently endured by Servants, and if ſo, then much more reproof, and though correction may ſometimes happen to be unjuſtly inflicted; yet it is to be ſuffered quietly, and therefore by conſequence much more, when it is deſervedly

laid upon them; and if *buffeting*, and that from a *froward Master*, be thus submissively to be born, then much more the lighter Rebukes and Corrections of a good and discreet Master. *Joseph* patiently endured *Fetters, Iron Chains and Imprisonment*, though they were unjustly inflicted upon him; even for his Justice and Faithfulness to his Master, but great was the recompence which he received of God for the same, and there is nothing more sure, than that the righteous Lord of Heaven will render recompences to those his Servants who shall endure pains and grief and wrong for the sake of a good Conscience, and in pursuance of their duty toward God; for the Apostle saith, *this is thankworthy*, as if he should say, it is worthy of praise and commendation, and so consequently of reward He saith likewise, it is *acceptable to God*; so that though men may account it baseness and meanness of spirit, nay, though proud and unjust Masters may from thence take occasion to insult and trample upon their Servants, yet God will recompence them for the same.

3. For

3. For this is one of the principal Rules of our Chriſtian Profeſſion, which is likewiſe intimated by St. *Peter*, when he ſays, *even hereunto were ye called*; and the Chriſtian Religion requireth all men, *to give place unto wrath*, *Rom.* 12. 19. *to turn the other Cheek when one is ſmitten*, St. *Mat.* 5. 39. *to overcome evil with goodneſs*, *Rom.* 12. 21. Now if all good Chriſtians are required to uſe ſo much patience and forbearance toward their equals, how much more ought Servants to ſuffer it from their Maſters, and St. *Peter* recommendeth the Example of our Bleſſed Saviour himſelf in this caſe, 1 *Pet.* 2. 21. *who when he was reviled, reviled not again*; and *when he ſuffered*, and that moſt injuriouſly, yet he patiently endured all; and let Servants remember, that if they ſuffer with Jeſus Chriſt, they ſhall likewiſe reign with him.

4. And therefore if it ſhould happen, that a Servant ſhould be unjuſtly reproved by his Maſter, and charged with what he is altogether innocent of, yet an angry and paſſionate contradicting his Maſter, may chance to be of very ill conſequence,

and therefore if he thinks fit to undeceive his Master, that so he may no longer continue to have an ill Opinion of him, let him humbly and meekly vindicate himself when he shall find a convenient opportunity: Nay, though a Servant should be likewise unjustly corrected, yet ought he to make no resistance, since our Saviour himself could very easily have freed himself from his Persecutors, but would not, and his Example is recommended to Servants, for if Servants suffer for Conscience sake, they will not resist, though it be in their power so to do.

5. Much less will they study to revenge themselves upon their Masters, as some wicked Servants have designed to do; for this proceeds from a malicious and desperate mind; and those who in their hearts wish the ruine and destruction of their Masters, make themselves guilty of bloud before God, who without serious Repentance will require it at their hands.

6. But the patient suffering of rebuke, is not all that is required of Servants in this matter, they must also amend the fault which they are rebuked for, and not think

think that they have done enough, when they have (though never so dutifully) given their Master the hearing; and it may sometimes happen, that a real amendment of former faults, may cause a Servant to be better, and more useful than before he committed them; as St. *Paul* seems to intimate in his Epistle to *Philemon ver.* 11. where speaking of *Onesimus*, he saith, *In time past he was to thee unprofitable, but now profitable to thee and me.*

7. If Servants therefore, after being rebuked, go on still in their evil and indirect courses, and thereby add greater Provocations to their Masters, they are to be reckoned either proud and scornful, (and *Solomon* saith, *a scorner beareth no Rebuke*, *Prov.* 13. 1.) or else, that it proceeds from a base, servile, brutish disposition, of whom it is said, *An hundred stripes enter not into him*, *Prov.* 17. 14. and is one of those fools whom *Solomon* characterizeth, *Prov.* 27. 22. *Though thou shouldst bray a fool in a Mortar among Wheat, with a Pestle, yet will not his foolishness depart from him.* But much worse is the temper of those servants, who grow more extrava-

extravagant for being rebuked and corrected; certainly, such as these must expect nothing but shame, beggery, or some ignominious death, without speedy amendment and reformation.

CHAP. VII.

Of Fidelity.

1. ANother great duty of Servants toward their Masters, is, that faithfulness whereby Servants are obliged truly and faithfully to discharge that trust which is committed to them; and this is expressly commanded to Servants by St *Paul*, *to shew all good fidelity*, Titus, 2. 10. And *it is required in Stewards that a man be found faithful*, 1 *Cor.* 4. 2. And that expression concerning *Moses*, *Heb.* 3. 5. *He was faithful as a servant*, implys, that faithfulness

faithfulneſs doth properly and abſolutely belong to Servants; and our Bleſſed Saviour joineth goodneſs and faithfulneſs together, St. *Mat.*25.21. *Well done thou good and faithful Servant*, which intimates, that a Servants *goodneſs* conſiſteth in his *faithfulneſs*.

2. And this fidelity in Servants is very advantagious both to their Maſters and themſelves; the benefit that accrues to Maſters thereby, *Solomon* taketh notice of, *Prov.*25.13. *As the cold of Snow* (is very pleaſant, refreſhing and comfortable) *in the time of Harveſt* (when men are even ready to faint with heat) *ſo is a faithful meſſenger to them that ſend him, for he refreſheth the ſoul of his maſters*, And the advantage that redounds to Servants is excellently deſcribed by our Saviour, who thereby likewiſe diſcovereth his approbation and rewarding thereof; St. *Math.* 25.21. *Well done thou good and faithful Servant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.*

3. Every Servant muſt be called to an account, if not by his Maſter on Earth,

yet by his Master in Heaven, who will then say to every one, *Give an account of thy Stewardship. Luke* 16.2. Now if Servants be not faithful, what other sentence can they expect, then that which was pronounced upon that wicked, slothful and unprofitable Servant, who *hid his Talent in a Napkin*, *Mat.*25.30. *Cast ye the unprofitable Servant into utter darkness, there shall be weeping and gnashing of teeth.*

4. Now this fidelity in Servants consists in several particulars; whatsoever is committed by a Master into the hand of a Servant must by him be carefully preserved: And that expression of St. *Paul* to *Timothy*, 1 *Tim.*6 20. *keep that which is committed to thy trust*, seems to be a Metaphor taken from the duty of Servants; and great was the faithfulness of *Joseph* in this kind, which caused his Master to *put all that he had into his hand*, *Gen.* 39. 4. the fidelity of *Jacob* was likewise very remarkable, *Gen.*31.38. for in twenty years wherein he had the keeping of his Master *Labans* Cattel, *the Ews and the she Goats cast not their young, neither were the Rams of the Flocks devoured*, &c.

5. If

5. If Servants therefore obſerve any damage to be done to their Maſter's Goods (which are under their charge) by others, they muſt carefully endeavour to prevent it, or to give an account thereof to their Maſters, that it may be redreſſed, as thoſe Servants did which are mentioned in St. *Matthew* 13. 27. who gave notice to their Maſters, that Tares ſprang up in his Field inſtead of good Corn. And this Duty is indeed abſolutely neceſſary in a Servant; for every Maſter is ſuppoſed to intruſt his Affairs, as well to the care, as to the honeſty of a Servant, for it would be little advantage to aMaſter to be ſecured that his Servant himſelf would not cheat him, whilſt in the mean time, he would by his careleſsneſs give opportunity to others to do it.

6. Servants ought likewiſe to endeavour to advance and promote their Maſter's Eſtate and Concerns; *the little* that *Laban* had, *Gen.* 30. was by the faithfulneſs of *Jacob* in this kind *encreaſed into a multitude*. And the Talents, which were committed to the truſt of the two faithful Servants, in St. *Matthew* 25. were by

their care and induſtry encreaſed into a many more; ſo that Servants do not ſu ficiently diſcharge their duty by not in pairing their Maſters Eſtates, unleſs the improve it; for he that kept his Maſter Talent ſafe, was accounted an unprofitabl Servant, and received a very ſeve doom accordingly; therefore he that do not careſully look to his Maſters profi deceives his Truſt as well, as he that u juſtly provides for his own.

7. And this is another chief part of f delity in a Servant, the not converting a ny part of his Maſters Goods to his ow uſe, without leave and allowance fro him, or retaining any thing that is due t his Maſter; and this is that *Purloinin* which the Apoſtle expreſly chargeth Se vants not to be guilty of, *Titus* 2. 10. *n purloining, but ſhewing all good fidelity* and this word *purloin*, is the ſame where by the fraud and deceit of *Ananias* is de ſcribed, *Acts* 5. 2. who *kept back* part o the price for which the Poſſeſſion was ſold And this indeed is no better than arran Theft.

8. Now

8. Now under this Head may be comprehended; not only open and manifeſt Robbing of their Maſters, by ſtealing their Money, or conveying away their Goods; but thoſe other waies, that a Servant hath of gaining to himſelf, by the loſs and damage of his Maſter, as being bribed to make ill bargains, concealing part of the price which he hath received for his Maſters Goods; borrowing money in his maſters name; charging more expence to his Maſters account than hath been truly expended; inveigling away his Maſter's Cuſtomers, or purloining the Mens Goods committed into the Cuſtody of his Maſter, to his great diſcredit and damage many times. And indeed this ſort of unfaithfulneſs, is worſe than common Theft; for by how much there is a greater truſt repoſed in any Perſon, ſo much the more doth the betraying thereof add to the crime.

9. The Fidelity of a Servant is likewiſe expreſſed in the doing all true Service to his Maſter, not only when his Eye is over him, and he expects puniſhment for his omiſſions and neglects; but at all times

times even when his Master is not likely to discern his failing; and that Servant that doth not make conscience of this, is far from being a faithful Servant; This Eye-service being by the Apostle put in opposition to that singleness of heart which he requires in Servants, *Eph.* 6. 6. not with *Eye-service as Men-pleasers, but as the Servants of Christ, doing the will of God from the heart.* Thus *Joseph* feared his Master in singleness of heart; and therefore he refused to abuse his Master, by committing wickedness with his Mistris, though she was in a private Chamber, and none but themselves in the House. Happy is it for Masters when they have such Servants as he was, that they took no more care than *Potiphar* did, who committed all his Concerns into the hands of *Joseph.*

10. How unfaithful then are those Servants, who act with a double heart, when they perform only Hypocritical Service to their Masters, who are really *Eye servants*, and such a Servant was *Gehazi*, *who came in and stood before his Master*, 2 *Kings* 5. 25. as if he had performed some considerable service for him; when in the mean

mean time, he had almoſt highly diſhoured him; and ſuch a wicked Servant was *Judas*, who had as plauſible a carriage and behaviour before his Maſter as any other of the Diſciples, St. *John* 13 29. and yet was an horrid Traytor in his heart; for when it was thought that he went out to buy Proviſions for his Maſter, at that very time he went purpoſely to betray him.

11. A Servants faithfulneſs is likewiſe diſcovered, in diſpatching all the affairs of his Maſter, which are under his hand, and to endeavour that they proſper; It is noted concerning *Joſeph*, 39. 2. *that he was a proſperous man.* And we have an excellent Precedent for this in the Example of *Abraham*'s Servant, who was very faithful in diſpatching the buſineſs of fetching a Wife for *Iſaac*, and the matter accordingly proſpered in his hand; of which we may obſerve ſeveral reaſons; one was that he feared God, as we may read in the whole management of this affair; and God proſpereth ſuch as fear him in all things they take in hand, as we may ſee in the examples of *Jacob*, *Joſeph*, *David* and

and others; then he called upon God fo
ſucceſs upon his endeavours; now praye
is the moſt ready way to obtain any ble
ſing from God; and without that all ou
endeavours are in vain; *It is in vain t
riſe up early, or to go to bed late, and t
eat the bread of carefulneſs, unleſs th
Bleſſing of the Lord attend it, Pſal,* 127. 2
Then he returned thanks to God, whe
he ſaw an hopeful beginning of his affairs
Thanksgiving for the beginning of a Ble
ſing, is the moſt effectual means for ſuc
ceeding therein. Laſtly he took all opor
tunities to inform himſelf in his buſineſs
Gen. 24. 17. 23. and when he had con
cluded and diſpatched it, he makes no ſtay
but returns back again to give his Maſte
an account thereof: ſo that he omitted no
thing which he thought to be neceſſary i
that matter; and acted therein, as if i
had been for himſelf; and is thereby a
worthy pattern for all faithful Servants to
imitate.

12. How blame-worthy then are thoſe
Servants, who never concern themſelves,
whether the affairs wherein they are en-
truſted by their Maſters, proſperor not? for
if

if they have any waies employed themselves therein; so that their Master cannot say they absolutely neglected it, that is all the care they take; nay many times these Servants, instead of using the means for obtaining a blessing; (as Prayer, Thanksgiving and the like) run into such wicked and debauched courses, as do directly prevent, and hinder them from succeeding in their Masters business, such as swearing, drunkenness, uncleanness and the like: These Irreligious Servants, as they sin against God and their own Souls, so they are likewise unfaithful, and unprofitable to their Masters.

13. There is another part of Fidelity in a Servant toward a Master which consisteth in keeping his secrets, and concealing his Infirmities. For by reason of the obligation and near converse and concernment that is between them; there is a necessity that Servants must be acquainted with some secrets of their Masters, which in faithfulness they are obliged to conceal, still supposing that they do not tend to the dishonours of God, nor to the indangering of the Government, nor to to the damage

mage or miſchief of any particular Perſon: for *Jonathan* is commended for diſcovering the miſchievous deſign which *Saul* ſecretly intended againſt *David*, 1 *Sam.* 20. 12 And *Solomon* ſaith, *He that is of a faithful Spirit concealeth a matter*, *Proverbs* 11. 13. The faithfulneſs of *Jeremiah* is very remarkable, *Jer.* 38.27. who tho the Princes came to him to know what he had ſaid to King *Zedekiah*, yet he would not reveal it to them: the faithful concealing the infirmities of a Maſter, is likewiſe required of a Servant; for the beſt men are ſubject to many; and Servants being continually converſant with their Maſters muſt neceſſarily obſerve ſome of them; and if they be not faithful herein, the diſcovering them may be very prejudicial, and of ill conſequence.

14. Servants ought likewiſe to be faithful to their Maſters, in aſſiſting, adviſing, and concealing one another; by giving virtuous examples to them, encouraging them in virtue and goodneſs; and diſcouraging their vicious inclinations and practiſes; and likewiſe by preſerving peace, unity

nity and kindneſs between each other; ch a ſervant as this our bleſſed Saviour mſelf calls a faithful Servant, and pro-unceth him to be bleſſed. *Mat.* 24. 45. r it is obſervable that the examples or vices of our equals and companions, ve more prevailing influence upon our inds than that of others; a Servant there-re that is faithful in this kind, is a double eſſing to his Maſter, not only from his wn ſervice, but likewiſe from that of his llow-ſervants.

But how much is to be lamented, that theſe days the directly contrary is too uch practiſed: How many Servants are ere who by their evil examples, de-auch and corrupt the minds of their omp nions: how many are like that icked Servant mentioned in St. *Mat.* 24 2 who in the abſence of his Maſter, *be-n to ſmite his Fellow-ſervants, and to eat nd drink with the drunken*; that is, cau-d others to be drunk with him; others onſpire together to do miſchief, like the ons of *Jacob*, *Gen.* 37. 18. who when ey ſaw their Brother *Joſeph* coming, onſulted among themſelves, and conclu-

ded

ted together to slay him; *Behold t*
Dreamer cometh, come now and let us s
him; or like those in St. *Matthew* 21.
who when they saw their Master's So
said among themselves, *this is the He*
come now, let us kill him, and let us sei
on his Inheritance. Some Servants a
apt to encourage others in disobedien
and unfaithfulness, *Psal.* 2. 3. *Let*
break their bonds asunder, and cast the
Cords from us, like *Sheba*, 2 *Sam.* 10.
We have no part in David, every man to h
Tents O Israel. This is the humour
unfaithful Servants, which is one occa
on of the general deprecation that is
mong young Persons at this time; but l
such consider, that though they may esca
the revenging hand of man, yet the ve
geance of God will at last certainly over
take them.

16. A Servant may likewise expre
fidelity to his Master in relation to thei
Children, especially when they are young
by infusing honest, virtuous Principles in
to their minds, by being loving and kin
to them, and by avoiding vain, idle, an
prophane discourses before them: St. *Pau*
tel

that evil communications corrupt good manners, 1 Cor. 15. 33. for Servants imbe such ill language and vicious habits d behaviour, that it is very difficult for arents to reduce them again to sobriety; that they have cause to curse the time at they entertained such lewd Servants to their Families. These and many oer waies may Servants be unfaithful to. eir Masters as to their Children, which e therefore with all imaginable caution be avoided by those that are honest and rtuous.

17. The faithfulness of a Servant may e expresst about a general carefulness aout his Masters Concerns; by a readiess to obey the lawful and necessary comands of his Master and Mistriss; and kewise a tenderness over them in their ckness, weakness, old age, or other disrss which may sometimes happen to efall them; andwherein the help of his rvants may be very necessary for them: was great faithfulness in the servants of ul when their master was vexed with n evil spirit, that they enquired after me remedy for him, 2 Sam. 16. 16 and

so

So it was also in the servants of *Naam*
2 *Kings* 5. 3. Those therefore that s
forsake their masters when they are in
stress, are certainly very inhumane,
ingrateful servants: These are like
servants of *Job*, who when the hand
God was heavy upon him, and all
goods was taken from him; and his B
dy was full of Sores aud Boils *Job.* 19.
16. even at this very time he wofully co
plains, *They that dwelt in his House,*
his Neighbours counted him for a Strang
and he was an Alien in their sight; he c
ed his servant and he gave him no answ
so did *Ziba* leave *Mephibosheth* in his gr
test necessity, 2 *Sam.* 19. 26 and th
did the Disciples fly from their Lord a
Master. St. *Matthew* 26. 56. but wh
wretched and villanous servants then a
they, who from the weakness and imp
tency of their master, take advanta
against them, to abuse and injure the
as *Rechab* and *Baanah* did. 2 *Sam.* 4.
or those who shall betray their masters
to the hands of their enemies, as the wic
ed *Judas* did our blessed Lord and Saviou
St. *Mat.* 26. 15. what can such Trait
ro

s and unfaithful ſervants expect but meet with ſuch deſerved ends as juſtly oned to the Traytors aforementioned.

18. Laſtly, to inforce this moſt neceſ- y duty of faithfulneſs upon ſervants; them make their maſters caſe their n, and do for him as they would for mſelves, or as they would wiſh and ire others to do for them. The gene- Rule in the *Levitical* Law, is *love thy ighbour as thy ſelf*, *Levit.* 19. 18 and *atſoever you would have men do to , that do you to them*, St. *Mat.* 7. 12 w if men ought to uſe this general ju- e and ſincerity to one another; yea ugh they be ſtrangers to each other; n are ſervants much more obliged to do ſame toward their maſters; and upon s account our Saviour ſpeaking of ſer- nts in St. *Luke* 17. 10 ſaith *that when y have done all that is commanded, they ve but done their duty.*

CHAP.

CHAP. VIII.

Of Diligence in Servants.

1. ANother Duty required of Servants, is diligence in the ſervice of their *Maſters*, one part whereof, is, that they ſpend no more time in doing any thing than neceſſity requires. It is remarkable concerning *Rebecca*, *Gen.* 24. 18. that ſhe haſted and let down her Pitcher; that ſhe haſted and emptied her Pitcher, and then went to the Well again. The Servant of *Abraham* having then made all poſſible expedition in diſpatching the Affairs of his *Maſter*; It is ſaid *Gen.* 24. 33. that *he would not eat till he had told his Errand*: and 2 *Sam.* 18 23. *Ahimaaz* ſtrove with *Cuſhi* who ſhould ſooneſt bring with *David* to bring him the Tydings of the Overthrow of *Abſalom* and his Army; and queſtionleſs the diligence and willing-

ne

sin *Ahimaaz* to do his master service, de him out-run *Cushi*, and arrive be- e him: we read 2 *Kings* 4. 29 when *sha* sent his servant to raise the *Shuna- es* Son to life again; he gives him this rge; *give up thy Loins, go thy way; if u meet any by the way, salute him not, d if any salute thee, answer him not a- in*; which way of expressing himself, lies that diligence and expedition which required of servants in the concern- nts of their masters.

2. A servant ought likewise constantly attend to all those things which are the tys of his place, and not to give him- f to Idleness nor Sloth, but to exercise manner of care and pains in the perfor- nce thereof. That general Charge ich is laid upon all men, *Gen* 3. 19. *in sweat of thy face thou shalt eat thy bread,* certainly more particularly required of vants; *Solomon* exhorts, *Eccles.* 9. 10. *t what soever thine hand findeth to do, do with all thy might*; the diligence of *Ja-* is very remarkable toward *Laban*, n. 31. 4., who saith thus of himself; *he day the drought consumed me, and the frost*

froſt by night, and my ſleep departed fr mineseyes. Great likewiſe was the diligen of thoſe Shepherds that kept watch o their flocks by night, St. *Luke* 2. 8. very commendable was the diligence thoſe ſervants, who by their induſtry d bled the Talents committed to th charge, St *Mat.* 20. 16.

3. Now as this dilgence in ſervants recommended to us in theſe aforementio ed examples; ſo hath God Almigh likewiſe made many faithful promiſes thoſe that are exerciſed therein; ſuch that, *Pro.* 10. 4. *the hand of the dilige maketh rich. Pro.* 12. 14. *the recompence a mans hands ſhall be rendred unto him, a ver.* 24. *the hand of the diligent ſhall be rule. Pro.* 24. 13 *in all labour there is pr fit*; for indeed the work or buſineſs whe in ſervants are employed by their maſter ought to be performed by them as th work of God; and St. *Paul* ſays *as G hath called every one, ſo let him walk* 1 C 7. 17. now we know the work of God to be done with all diligence, for *curſ is he that doth the will of the Lord negligen ly, Jerem.* 48. 10.

4. *Solom*

4. *Solomon* therefore is very severe against Idleness and Slothfulness, and discovers the several mischiefs and inconveniences that proceed therefrom, *Pro.* 26 13. *The slothful man saith there is a* Lyon *in the way*; that he pretends very improbable and unlikely dangers, which may hinder him in his duty, *Pro.* 13. 15. *as the door turneth upon the hinge, so a slothful man upon his bed*; intimating that he turns from one side to another, but does not rise up to perform any business, *Pro.* 20 16. *The slothful man hideth his hand in his bosom, it grieveth him to bring it again to his mouth*; he is unwilling to use the least diligence about these things which are absolutely necessary for his maintenance and well-being, *Pro.* 24. 33. *yet a little sleep, yet a little slumber, a little folding of the hands to sleep*; *He is* slothful and sluggish, and never satisfied with sleeping, though he can sleep no more.

5. These are some of the lazy excuses and postures of idle persons; but what are the natural effects and consequents thereof, even as bad as can be imagined, as *poverty, slavery and bondage*; *fruitless*

wiſhes and deſires, hunger, beggery and death; as *Solomon* at large expreſſeth in ſeveral places of his *Proverbs*; and to demonſtrate what little happineſs, or comfort Maſters enjoy in ſuch ſlothful, negligent Servants, he compares them to vinegar to the teeth, and ſmoak to the eyes, then which nothing can be more offenſive, *Pro.* 10. 26. *as vinegar is to the teeth, and ſmoak to the eyes, ſo is the ſluggard to them that ſend him*; and ſince many Servants are apt to think, that negligence and idleneſs is no crime, and that they do no wrong thereby to their Maſters, *Solomon* ſays, *he that is ſlothful in his work, is brother to him that is a great waſter*; *Pro.* 18. 9. upon which account our bleſſed Saviour chargeth a ſlothful ſervant *to be a wicked and unprofitable ſervant*, and giveth him his portion with thoſe that do a great deal of miſchief.

6. How ſlight ſoever therefore Servants may eſteem of this want of diligence which is required of them; yet certainly their neglect herein is abſolute theft and wrong to their Maſters, ſince the beſt of their ſervice is due to their Maſters from them;

and

nd ought to uſe their utmoſt endeavour y all lawful and juſtifiable means to ad- ance their Maſters intereſt; ſo that it is ot enough that they are employed in heir Maſters affairs, but they are like- wiſe to uſe all kind of diligence therein, nd careſully and conſcionably perform he ſame; not ſo much to eſcape their Maſters anger, as the wrath of the Al- mighty, who will certainly call every one of them to an accounr, how they have be- haved themſelves toward their ſeveral Maſters.

7. Now one great occaſion of this neg- ligence in Servants, ariſeth oſten from the many companions of, and multitude of acquaintance, which ſome Servants pro- cure to themſelves, which is many times the cauſe of this, and divers other miſ- chiefs to young perſons; and indeed what wickedneſs and debauchery is there, which Servants in theſe days are not drawn in- to by evil company? how many hundreds have been ſplit upon this dangerous Rock? what ſin almoſt does eſcape them; and how do they encourage one another to do evil? from hence proceed *drunkenneſs*,

whoredom, *ſwearing*, *lying*, *cheating*, *gaming*, and what not: It may therefore ſeem neceſſary to expoſtulate with our young Apprentice concerning this matter; and to diſcover in ſhort ſome of thoſe miſchievous and deplorable conſequences, which are certainly produced by ſuch crying abominations.

CHAP. IX.

Of Evil Company.

1. THE Proverb ſays, *præſtat eſſe ſolus, quam malo comitatus*; how eaſily are the tender natures, and the moſt hopeful diſpoſitions of young perſons corrupted thereby; for the filth will ſecretly cleave unto them, and will inſenſibly infect them: he therefore that goes in and ſitteth with them, ſeems deſirous to get acquaintance with Hell before his time; but let virtuous young men

men say as *Jacob* did, *Gen.* 49. 6. *O my soul come not thou into their secret; unto their Assembly, mine Honour be not thou united.* These are seeming friends, but real foes; so when you may justly say, *Is this your kindness to your friend, to become my snare and inticements unto evil?* Or with the Philosopher, *Oh friends, among hundreds of such companions, there is scarce one real, vertuous friend to be found.*

2. Thousands have died, and perished for ever of the infection they have catcht from *evil company*, leaving this sad *Epitaph* upon their *Grave-stone* for the warning of others after them, *Bad Company in Life, is too ready a way to worse company in Death.* The honest Traveller is not overwilling to ride in the Company of Thieves, if he can possibly avoid it, and we may all say of our prophane Companions, that they steal at least, our good name, and our time from us; for since men cannot see within our hearts, they will be apt to judge of us according to the company which we outwardly keep. It was a Proverb among the *Jews, If you can tell me what company he keeps, I will*

then certainly tell you what he himself is.

3. Not that young persons should despise any, but they may, and ought to carry themselves meekly and humbly towards all; but however, let them be very cautious, to chuse none, but those that are ingenious, vertuous and harmless for their companions. The Dove does not keep company with the Ravens, be you therefore as *David, who was a companion of all that feared God*, as *Solomon* alter him, *walking the way of good men, keeping the path of the Righteous*, and it shall turn to you for a blessing and a testimony. It shall become as the Orator expresseth it, *a sweet specimen or evidence of a good nature, and which shall demonstrate apparently your inclination toward Wisdom and Vertue.*

4. For if you do indeed love your Heavenly Father, you cannot then consort, or keep company with those, who tear and blaspheme that holy Name of his, by prophane Oaths and Curses. If Jesus Christ your blessed Saviour be of any value or consideration with you, then certainly, you cannot possibly delight your selves

selves in them, who tread under foot the *Son of God, and account the bloud of the Covenant an unholy thing*; do you therefore deliver your own souls, and desire them either to leave their sinning, or else tell them plainly, you must for the future leave their company.

CHAP. X.

Of Drunkeness.

Fly Drunkenness, whose vile Inconvenience
Takes away both the Reason and the Sence.

1. DAILY Experience too sadly tells us, That there is nothing more common than *Drunkenness*, both among Young and Old, Masters and Servants;

vants; and this is one evil effect likewise of bad Company, for he muſt certainly be wretchedly ſottiſh that is drunk by himſelf; good fellowſhip therefore, and the keeping of others company is the ſpecious pretence of young perſons, to meet and drink together: But certainly, if one man ſhould drink ranck Poyſon, his companion would hardly pledge him for company; and if ſo, he hath far greater reaſon to be ſober, for immoderate drinking is worſe than Poyſon, and though it doth not always work immediate death, (though there are many Examples of thoſe that have died in their Drunken Fits) yet the Cuſtom therein, does uſually bring Perſons, but eſpecially young Men, to the Grave before their time; however, it at preſent works that which every Wiſe Man ſhould more abhor than Death, that is, Madneſs and Fury; it transforms a Man into a Beaſt, by drowning that Reaſon which ſhould difference him from one; ſurely the effects of it are ſuch, that if being drunk had at firſt been impoſed as a puniſhment, he would certainly have been counted no leſs than a

Tyrant

Tyrant that ſhould have inflicted it.

3. *Solomon* ſays, *it is not for young men to drink Wine*, nor for the lovers of Vertue to mingle ſtrong drink, the moſt holy men in Religion, the moſt renowned among the Nations, the moſt honourable in their ſeveral Ages, were all of them Men of great Abſtinence. The Grave, that undeſired thing, is viſited by Thouſands and Ten Thouſands before its time, and what Bill of Mortality can be made of it, but only thus, it was their Cups which were their Bearers, and brought the Dropſie Corps ſo ſoon thither: why do we ſo unkindly complain of the ſhortneſs of our life, when it is our own intemperance that cuts the Thread, and haſtens Death; but a great Writer obſerves, *The Drunkard will needs have his luſt, though it coſt him his life.*

3. Men may ſoftly flatter us, and with words too ſmooth tell us, *That the Drunkard is no mans foe but his own*; But the Almighty God hath other Language to ſalute him with, *Woe to the Drunkards of* Ephraim; *Woe to him* that dares thus deface the Image of God upon him; that be-

ing born a Man, chuſes to make himſelf a Beaſt: *Wo to him* that ſays to Conſcience *Bow thou down, and Sence ſhall ſtamp upon thee*, that plucks Reaſon from the Chair, and ſets up Madneſs and Phrenzy there, to overthrow the Chariot, and proclaim his ſhame before all! *Wo to him* that fills every Table with Vomits; that ſelleth his heart to work wickedneſs, and becomes the Devils Decoy to draw others to all Exceſs of Riot, and at laſt to drown them with himſelf in Perdition: *Wo to him* that by one ſin makes way for others, for Legions to follow, that by Drunkenneſs makes way for contentions, for Murders and for Uncleanneſs: *Wo to him* that hath forſaken the Lord, *the fountain of living waters, and makes his belly his God, that mans end will be deſtruction*: yea, laſtly, *Wo once more to him* that makes ſo many weeping eyes, ſo many aking hearts in his ſad Family at home, the Children cry and there is no Bread: the dear Mother ſighs and replys, whence my Babes can I ſatisfie you? My Husband, alas! is no longer my praiſe in the Gates, but goes from me to ſit with vain perſons, till the

Wine

Wine and ſtrong Drink inflame him, fooliſhly talking all the day there, as the ſons of *Belial*, of matters not convenient for them, while we, poor we, are left to naked Walls, to rags and hunger at home!

4. A Drunkard therefore is the ſhame of his Parents, Friends and Relations, he is a reproach to Religion, he brings Poverty upon his Eſtate, Diſeaſes to his Body and everlaſting Ruine to his Immortal Soul; he is infectious to all that keep company with him, and ſorrow of heart to all thoſe unto whom he ought to have been a Crown of rejoycing; let ſuch as theſe hear the Word of the Everliving God, *Thou that haſt ſo often enlarged thy deſires as Hell after other Cups*, Thus ſaith the Lord, *Thou ſhalt ſurely drink of a Cup of Bitterneſs and Trembling, from the fury of the Lord, Thou ſhalt be drunk, but not with Wine, thou ſhalt be overcome, but not with ſtrong drink, then mayſt thou fall and riſe no more.* Thus, even thus, ſhall *Adonijah*'s Feaſts break up with amazement, and *Belſhazzer*'s Cups with trembling.

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5. Historians tell us: That the *Spartans* were wont, when at any time their Servants were drunk, to bring them in presence before their Children, that the odiousness of their Carriage might breed in them deeper hatred of the Vice, you have also now seen the Drunkard in some part of his vileness, though in modesty, much hath been forborn of that filth and lewdness wherewith he might too truly be charg'd; Oh that you young men may never commit such folly in *Israel!* Let who will live in Revelings and Excess, drown not you a Noble Mind in Floods of Drunkenness; let the counsel that *Cyrus* once gave his Souldiers be your Rule, *What is truly convenient for you, and not what would overcharge Nature into drousiness, nor inflame it into madness.* The Drunkard may joyfully call for much now; but this he may, and cannot but know, the Score runs daily on, and his Reckoning will be very sore in the great Day of Accompt.

6. St. *Austin*, upon a terrible and dreadful Accident called his People together to a Sermon, wherein he relates this

this doleful Story: *Our noble Citizen* Cyrillus (ſaith he) *a man mighty among us, both in work and word, and much beloved, had, as you know, one only Son, and becauſe but one, he loved him immeaſurably, and above God, and ſo being drunk with immoderate doting, and gave him liberty to do whatſoever he liſt: Now this very day,* (ſaith he) *this ſame Fellow, thus long ſuffered in his diſſolute and riotous Courſes, hath in his drunken humor wickedly offered violence to his Mother, great with Child, would have violated his Siſter, hath killed his Father, and wounded his two Siſters to death.* Theſe are ſome of the dreadful effects of this curſed ſin of Drunkenneſs.

7. It is affirmed that ſome years agoe, a perſon at *Salisbury* in *Wiltſhire*, in his drunkenneſs, and carouſing at a Tavern, drank an Health to the Devil, ſaying, *That if the Devil did not come to pledge him, he would not believe there was either a God or a Devil*, whereupon his Companions being ſtruck with trembling and horror, immediately haſtened out of the Room, and preſently after hearing an hideous noiſe, and ſmelling a ſtinking ſa-

vour,

vour, the *Vintner* ran up into the Chamber, and coming in, he mist his Guest, and found the Window broken, the Iron Bar in it bowed, and all bloudy, but the man was never heard of afterward. *Woe therefore unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till Wine inflame them, Isa.*5.11.

8. Let not therefore the commoness of this sin, O Young Man, encourage thee to commit it, or to think it is no sin, at least, not such a one as will bar thee out of Heaven; but deceive not thy self, for thou mayst as well say, that there is no Heaven, as that Drunkenness shall not keep thee thence: It is the same Word of God which tells thee there is such a place of Happiness, tells thee also, that Drunkards are of the number of those *that shall not inherit it*, 1*Cor.*6.10. And in *Galat.*5.21. Drunkenness is reckoned among those works of the flesh, which they that do, *shall not inherit the Kingdom of God*; for a Drunkard hath changed himself into a Swine, and being so, he is prepared for the Devils to enter into, as they did into

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the Herd, *Mark* 5. 13. And that not only of ſome one or two, but a Legion, a troop and multitude of them; and of this we ſee daily examples, for where this ſin of Drunkenneſs hath taken poſſeſſion, it uſually comes as an Harbinger to abundance of others; each act of Drunkenneſs prepares a man not only for another of the ſame ſin, but of others; Luſt and Rage, and all bruitiſh appetites are then let looſe, and ſo a man brings himſelf under that curſe, which was the ſaddeſt, *David* knew how to foretel to any, *Pſalm.* 63. 28. *The falling from one wickedneſs to another.*

9. Now of all this be not enough to affright thee from this loathſome, and beaſtly ſin of drunkenneſs; thou maiſt then, O Young Man! ſtill wallow *in thy vomit*, thou mayſt ſtill contiue in thy ſottiſh, ſenſeleſs condition, till the flames of Hell rouſe thee, and then thou wilt by ſad experience find what thou wilt not now believe, *that the end of thoſe things is death*, *Rom.* 9. 2. God in his infinite mercy timely awaken the hearts of all that are guilty

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of this sin, that by a timely forsaking it, *they may fly from the wrath to come.*

CHAP. XI.

Of Whoredom.

Quench soon the flames of Lust, and have a care
Of wanton Women, they will prove a snare.

1. A Virtuous young Man ought to be one of great Modesty and Chastity in all his Carriage; for the time of Youth is the season of his greatest Trial, wherein Nature will soon discover it self, whether filthiness or holiness; the righteous Commands of God, or the wretched lusts of the Flesh, shall be dearest to him; this indeed is the dangerous season of his life, the Archers begin now to shoot fore temptations, and inticeing thoughts rush

ush in thick upon him; but let him then take up his Bible, and pray that Scripture may be to him a preservative from evil, *not in Chambering and Wantonness, but in putting on the Lord Jesus Christ.*

2. These last days of the World are wonderfully sunk, and degenerated from a generous nobleness, and a manly delight in Heroical Atchievements, to a spirit of effeminacy and softness: it is not desireable, nor indeed altogether convenient, to lay before the Chast Reader any large description of it; let it be thrown amongst the works of darkness, to be brought to light no more; let it so dye, the sooner the better; only we cannot be ignorant we are born to far higher things, toward God, toward our Native Country, and toward our own souls, than wanton Complements, and the dalliances of the Flesh; but let us remember that vicious and debauched Lives commonly end in miserable and wretched deaths; *Babylon* shall one day receive for all her Luxury, wherein she hath been so profuse, measure for measure from the aven-

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ging hand of God, *How much she hath lived deliciously, so much torment and sorrow give her, Rev.* such i the sad conclusion of a loose and vicious life, *He dieth, and for ever is numbred among the unclean.*

3. These things are the young mans Warning peices, and for their sakes he ought to stand upon his Guard, and to abstain from all appearance of evil: wantonness in gestures; obscenes in speeches; lasciviousnes in actions; (however they are too much used and favoured by others) should be to the vertuous young man as the sulphurous Sparks of *Ætna*, as so many flashes breaking forth of the bottomless Pit, which are the shame of the actors, and the danger of the Spectators; it is an immodest abusing of nature, and an open defiance to all Vertue, and, which is yet far more, an high contempt poured forth in the face of Religion it self; a chast spirit, as the righteous soul of *Lot* is grieved, and he turneth away from them.

4. Chastity therefore ought to be exceeding dear and honourable in the eyes of

of young Persons, and they ought to be like clean Vessels whereinto the Heavenly Treasures should be put, they should be clean Paper whereon the words of life should be written, they should be faithful to God under all allurements to the contrary, and should victoriously conquer and triumph over all the snares of Satan. They ought to avoid all occasions which may in the least endanger and stain the purity of their minds, and watch to the utmost, that they may preserve themselves unspotted from the Pollutions of the Flesh.

5. A Young Man should *make a Covenant with his eye* that it should not rove after Vanity; let him consider, that the heart is weak, and too apt to be drawn aside, and since there are some that *have Eyes full of Adultery that cannot cease from sin*, let him feast his eyes on the good Word of God, and without rowling to and fro, look straight forward, and ponder the path of his feet. Let him likewise set a guard upon all his other sences, remembring the wise Counsel of the Ancients, to *Shut up those five Windows of*

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the senses, that the house may shine the clearer, and the noble inhabitant (the soul) *may rest the safer:* he must also wisely withhold *making provision for the Flesh*, least giving lust its baits, it should become as the Sons of *Zerviah*, *too hard for him*; *fulness of bread and idleness* was the sins of *Sodom*, and all unnatural lewdness was quickly after the shame of *Sodom*; strange and light Attire ought likewise to be avoided, as being commonly incentives to Lust and Uncleanness.

6. But above all a Young Man should charge his heart, that it should not dare to dally with any lustful thoughts, though never so secretly; Sin is Sin in the Root, as well as in the Fruit; in the thoughts, as truly as in the actions, and Satan will grow more bold; if he once get footing so far as into the mind, he will scarce be so modest as to stay long there, the fire once kindled, there will soon break out further, *out of the abundance of the heart, the mouth will speak*, and the man will act and not be restrained; the unclean Person therefore may take it as a *Mene Tekel* written upon the Wall against him,

the Lord search the heart, and try the reines to give unto every man according to his ways, and according to the fruit of his doings. Let us therefore remember, that our bodies ought to be the *Temples of the Holy Ghost*, and let the fear of God come in, and curb us with this tremendous warning in our ears, *if any man shall defile the Temple of God, that man shall God destroy.*

7. But this Vertue of Chastity reacheth not only to the restraining of the grosser Act; and therefore let all young persons pray earnestly that God would give them the spirit of Purity, especially at the time of any present temptation; bring the unclean Devil to Jesus Christ to be cast out, as the man in the Gospel did; and seriously consider the foulness and danger of this sin of uncleanness, and abhor that shameless impudence of the World, that can make light of this sin, against which God hath pronounced such heavy curses, *Whoremongers and Adulterers God will judge, Heb.* 13. 4. and so he will certainly do all sorts of unclean persons whatsoever.

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8. The way to Heaven is up the Hill all the way, and the unclean Person with his rotten Lungs and wasted Loins, cannot climb up to it, Virgins which are not defiled with Women, are they which follow the Lamb in white, whithersoever he goes; the frequency of the sin of Uncleanness among Christians, brings dishonour to God, scandal to the Christian Profession, and a wound to their own souls, and many of the Heathen will rise up in Judgment at the last day against such as these, as the following Examples will more fully declare.

9. *Scipio Africanus* was a man of that rare chastity, that during all his Wars in *Spain*, he would not permit any of the young Virgins of the Country to be brought before him, least his eyes should betray his heart to commit folly with them. Our King *Henry the Sixth* of *England*, even in his youth, was so chast a Prince, that when certain Ladys presented themselves before him in a Dance, with their hair loose, and their breasts uncovered, he, though unmarried, rose up and de-

departed the presence saying, *fie, fie, you are much to blame.*

10. *Aurelian* an Heathen Emperor was so careful to preserve the Chastity of Women, that one of his Souldiers being found guilty of lying with his Hostess, he commanded that the Heads of two young Trees should be bowed down, and the Souldiers Legs tyed thereto, which being suddenly let go, tore him into two pieces. *Alexander the Great*, when he had conquered *Darius* the *Persian*, and had his Wife and Daughters brought Prisoners to him, though they were Virgins of incomparable Beauty, yet he sent them away without offering the least indignity to them.

11: St. *Origen* who all his life time had been ambitious of the Honour of Martyrdom, yet in the *Seventh Persecution* he fainted, his heart being overcome with fear, to have his chast body defiled by an ugly Blackmore, which was the greatest punishment that they could imagine to inflict upon him, so that he chose rather to offer Incense to an Idol, than to be so filthily abused, which evidenced his great cha-

chaſtity, though indeed, by that act, he loſt the peace of his Conſcience, which he could not recover for a long time after.

12. St. *Jerome* relates the Hiſtory of a Vertuous and Chaſt Young Man, who under the *Firſt* of the *Ten Perſecutions*, was an Example of invincible Courage and Chaſtity: for his enemies having very little hope of prevailing upon him to renounce the Faith and Religion of Jeſus Chriſt, by the utmoſt Torments and Tortures they could poſſibly invent; They therefore reſolved to take another courſe with him: they brought him into a moſt Fragrant Garden, flowing with all pleaſure and delight, and there laid him down upon a Bed of Down, ſoftly enwrapped in a Net of Silk, amongſt the Lillys and the Roſes, and the delicious murmur of the ſtreams, and the ſweet whiſtling of the Leaves, and then all departed; preſently after there comes into the place a beautiful Strumpet, and uſeth all the abominable tricks of an impure Art to inflame him, and draw him to her deſire, where upon the Young Man fearing he ſhould

now

now be conquered with *Folly*, who was Conqueror over *Fury*, bites off a piece of his Tongue with his own Teeth, and spits it into the Face of the Whore, and so prevented the danger of sin, by the smart of his wound, preserving his Conscience and his chastity at once.

12. Remarkable is the Chastity of young *Joseph*, of which we read, *Gen.* 39. 7. in refusing the temptations of his Mistris; which as it is related by *Josephus*, may not be improper to be here inserted, as an excellent pattern and example for young persons, and especially Servants (as he then was) to imitate; *Joseph* being sold by his Brethren to the Merchants, They carried him into *Egypt*, where he was bought by *Potiphar* an *Egyptian* Lord and Steward of King *Pharaoh*'s Houshold, who held him in great estimation, and educated him in all the Liberal Arts, not suffering to live as a Slave, but as a Freeman committing to his charge and care all his Houshold Affairs, which *Joseph* managed with very great wisdom and discretion.

13. It hapned a while after, that the Wife of *Potiphar* earneſtly obſerving the comlineſs of *Joſeph*, as likewiſe his wiſdom and diligence, her heart was inflamed with un'awful luſt toward him; and ſuppoſing that if ſhe did diſcover her paſſion to him, ſhe might eaſily obtain her deſire; imagining within her ſelf that he would account it the greateſt happineſs which could befall him; that he a Servant as he was, ſhould be beloved of his Lady and Miſtriſs; whereupon ſhe let him underſtand her inclination, entreating to grant the fulfilling of her luſtful humour.

14. But *Joſeph* utterly refuſed, and denied her requeſt, alleaging that it would be very injurious in him toward his Maſter, (beſides the heinouſneſs of the ſin againſt Almighty God) If he who had bought him as a Slave, but yet had treated him as a dear friend, by entruſting all his intereſts and concerns into his hands and making him Ruler over his Houſhold, if this kind Maſter ſhould now receive ſo great an outrage, and injury from him; he there

therefore exhorted her to conquer and overcome her evil appetite, and desire, and at the same time to deprive her of all hope of compassing her designs upon him; he told her that desire becomes dull and unactive, when all hope of enjoyment is taken away, and finally avoided; that he was resolved rather to suffer all afflictions and torments that could be found out, than ever to consent or condescend to commit that wickedness; and that though it were very improper for a Servant to contradict the will of his Mistriss, yet the filthiness and unlawfulness of the fact would excuse him both before God and man.

15. But this denial of *Joseph* did but the more inflame his Mistriss, since she never thought, but that he would have readily consented; and her inordinate affections encreasing every day more and more; she contrived a way to surprise him, in hope there by to have effected her design: for there hapned about this time to be a publick Feast among the *Egyptians*, wherein according to the usual custom,

13. It hapned a while after, that the Wife of *Potiphar* earneſtly obſerving the comlineſs of *Joſeph*, as likewiſe his wiſdom and diligence, her heart was inflamed with unlawful luſt toward him; and ſuppoſing that if ſhe did diſcover her paſſion to him, ſhe might eaſily obtain her deſire; imagining within her ſelf that he would account it the greateſt happineſs which could befall him; that he a Servant as he was, ſhould be beloved of his Lady and Miſtriſs; whereupon ſhe let him underſtand her inclination, entreating to grant the fulfilling of her luſtful humour.

14. But *Joſeph* utterly refuſed, and denied her requeſt, alleaging that it would be very injurious in him toward his Maſter, (beſides the heinouſneſs of the ſin againſt Almighty God) If he who had bought him as a Slave, but yet had treated him as a dear friend, by entruſting all his intereſts and concerns into his hands and making him Ruler over his Houſhold if this kind Maſter ſhould now receive ſo great an outrage, and injury from him; he there

therefore exhorted her to conquer and overcome her evil appetite, and desire, and at the same time to deprive her of all hope of compassing her designs upon him; he told her that desire becomes dull and unactive, when all hope of enjoyment is taken away, and finally avoided; that he was resolved rather to suffer all afflictions and torments that could be found out, than ever to consent or condescend to commit that wickedness; and that though it were very improper for a Servant to contradict the will of his Mistriss, yet the filthiness and unlawfulness of the fact would excuse him both before God and man.

15. But this denial of *Joseph* did but the more inflame his Mistriss, since she never thought, but that he would have readily consented; and her inordinate affections encreasing every day more and more; she contrived a way to surprise him, in hope there by to have effected her design: for there hapned about this time to be a publick Feast among the *Egyptians*, wherein according to the usual custom,

the Ladies were wont to have the Solemnity with their presence; this Lady who was usually there, did now feign her self sick and indisposed that she might avoid going, and by her dissimulation perswaded her Husband that she really was so, hoping that when her Husband was gone, she might have the better oportunity to sollicite *Joseph* to her embraces, which happening according to her desire, she began to renew her assaults upon him, and to court and caress him with all flattering allurements and inticing perswasions.

16. She told *Joseph*, that he had done well, if upon her first request he had obeyed her without contradiction, considering the dignity of her Person, and what authority and power she had over him; as likewise considering the violent affection and inordinate passion she had toward him, which too plainly appeared that she who had all the reason in the world to expect to be courted and entreated by him, being his Lady and Mistriss; yet that being overpowred by her affection, she should so far forget and debase her self as to court him; but

that she doubted not he would behave himself more prudently and respectfully, and thereby make amends for his former obstinacy by his present complaisance and consent; for if you observe, *said she*, this my second address is more affectionate and endearing than the former, since I have feigned my self sick, and denied my self the pleasure of such a publick Solemnity, meerly to enjoy the happiness of thy society; and therefore if thou hadst at first any suspicion of my love, as to imagine I had some treacherous design against thee, yet this second attempt may certainly confirm the sincerity of my affection toward thee, therefore take thy choice, either presently to consent to my pleasure and be obsequious to her that adores thee, and thereby put thy self into the way of further honour and preferment, or else be assured of my utmost hatred and revenge, if thou shalt prefer thy pretended continency before my affection; and be thou further assured, that thy chastity shall not secure thee, for I will certainly accuse thee to my Lord, that thou didst attempt to ravish me, and

though thy denials be never so strong and positive, yet I know my power to be so great with *Potiphar*, that I shall be believed before thee.

17. But this chast and faithful servant *Joseph* would not be moved neither with words, nor yet with her tears, which at this time were witnesses of her inflamed desires; neither her flatteries, nor threats had the least power over him, but he still continued firm and constant to his virtue, resolving rather to suffer the greatest miseries, than in the least to give way to her adulterous offers, accounting himself worthy of the greatest punishment, if he should in the least condescend to this lustful womans inclinations

18. He therefore represented unto her how great a sin it was against God, who sees all our actions, though they are never so secretly committed; that it was likewise a great sin, and wrong in relation to her Husband; and against all the Laws, Rites, Customs of the Marriage-Bed, wishing her to have regard to these things and not to prefer a vain and momentary lust before them all, which would certainly be

be followed by a ſpeedy repentance and ſorrow, and a continual fear of diſcovery, whereas ſhe might enjoy the ſame happineſs with her Husband, without all theſe fears and dangers, and likewiſe attended with the ſerenity and quiet of a good conſcience; that it was more honourable for her to command him as his Lady and Miſtris, as ſhe now did, than by committing ſo great wickedneſs to make him equal to her, and to be afraid of diſpleaſing him.

19. By ſuch Remonſtrances as theſe, *Joſeph* endeavoured to abate the fury of her inordinate deſires, and to perſwade her to ſubmit to reaſon; but on the contrary the more earneſtly he diſwaded her the more furiouſly ſhe aſſaulted him, and ſince ſhe ſaw words would not prevail, ſhe laid hands upon him to force him to her will.

When as the Egyptian *Lady did invite*
Well favoured Joſeph *to unchaſt delight;*
How well the motion and the place agreed,
A private place, and 'twas a ſhameful deed;
A place well ſeaſon'd for ſo foul a ſin,
Too ſweet to ſerve ſo foul a Miſter in.

20. But *Joseph* unable any longer to endure the Intemperance of this Woman, suddenly ran out of the Chamber, leaving his garment behind him in her hand; she enraged at this repulse, and afraid that her Lasciviousness should be discovered, cryed out, so that her servants came to her, to whom she related that *Joseph* designed to have ravished her; and that when she resisted and cryed out, he ran away, and for haste left his garment in her hand, which she kept till her husband came home, resolving to be revenged upon him for the contempt he had cast upon her by refusing her favour; She therefore sits down sad and disconsolate, hiding the grief of her disappointment, under the colour of anger and indignation for her honour and chastity, which she pretended was attempted to be ravished from her. When her husband came home and observed her to be so much disordered and discomposed, he earnestly enquired this reason, to whom this treacherous and deceitful woman made this doleful harangue and complaint.

21 *Live*

21. *Live thou no longer my dear husband, except thou ſeverely puniſh that wretched* Hebrew *Slave, who hath impudently attempted to violate thy Bed, forgetting his former condition, when he firſt came into this Houſe, and likewiſe the kind entertainment which he received at thy hands; and who had been the moſt ungrateful creature alive, if he had not been faithful to thee in thy houſhold affairs; yet hath not this Wretch forborn to offer the greateſt injury to thee, no not to thine own Wife, and that on a feſtival Day, when he knew thou wouldſt long be abſent, whereby he hath now diſcovered that his pretended modeſty proceeded rather from baſeneſs of Birth, and want of generous Education, than from a Principle of Virtue; and that which hath encouraged him to this confidence, is from the great reſpect and kindneſs that you have ſhewed toward him, even above his hopes, and beyond his merit; for knowing thou haſt committed all thy Goods and concerns to his care and truſt, and ſeeing himſelf prefer'd above all thy ancient Servants, he thought he might preſume likewiſe to attempt the chaſtity of thy Wife.*

22. And to confirm her words, she produced his garment, which as she said he had left behind him, being affrighted by her outcries when he attempted to violate her; *Potiphar* being fully confirmed in the belief of this relation by the words and tears of this false, dissembling woman, and being a man of an uxorious temper, never enquired farther into the matter, but magnifying and extolling the virtue and loyalty of his wife; he immediately commanded *Joseph* to be cast into prison amongst common malefactors, and to be put into irons for this his heinous wickedness, upon all occasions proclaiming the honesty and constancy of his wife, since he had now such fresh evidence of the same.

23. But *Joseph* committing himself and his innocent cause to the providence of the Almighty, took no great care to excuse himself, neither made any relation to any one of the truth of the matter, but patiently and quietly suffering the punishment, and the bonds that were upon him; he comforted himself in this, that the Almighty God was more powerful than

all

all his enemies, and would no doubt in his good time deliver him out of his afflictions, and clear his innocency to all the world, and he soon found by experience that his hope was not in vain, for he was not only released out of Prison, but advanced to be the second man in *Egypt*, and thereby was the occasion of relieving his Father and all his Family, when they were ready to perish by Famine, of whom the *Psalmist* sings,

Psalm. 105. 6.

WHen raging famine in those Climates reign'd,
God broke the staff of bread, which life maintain'd
But Joseph *sent before them, sold to save*
His Brethren; by whose envy made a slave,
There for th' accusers guilt in prison thrown
With galling Fetters bound, for crimes unknown,
Try'd with affliction, at the time decreed
At once by Pharaoh, *both advanc'd and freed,*

He

He of his houſhold gave him the command,
And made him ruler over all his Land,
His Princes to his Government ſubjects,
The prudent Youth, grave Senators directs.
And aged Jacob, *into* Egypt *came*
And ſojourn'd in the fruitful fields of Ham

24. Thus we ſee the reward of chaſtity and faithfulneſs in a Servant, whom all the temptations of the World could not incline to forget his God, or to do any thing that might diſpleaſe him, nor to wrong nor abuſe the truſt committed to him by his Maſter; whereas the ſin of Whoredom and Uncleanneſs is commonly attended with very great and heavy judgments from God. The moſt miraculous and extraordinary Judgment that ever fell upon any place, that is, Fire and Brimſtone from Heaven upon *Sodom* and *Gomorrah*, was for the ſin of Uncleanneſs; and many examples likewiſe of Gods vengeance may be obſerved upon particular perſons for this ſin; the Inceſt of *Amnon* coſt him his life as you may read, 2 *Sam.* 13. *Zimri* and *Cozbi* were ſlain in the very act, *Num.* 25. 8. And no perſon that commits

commits the like, hath any assurance it shall not be his own case; for how secretly soever it be committed, it cannot be hid from God, who is the sure avenger of all such wickedness.

25. And which is yet more sad, This sin shuts us out from the Kingdom of Heaven, wherein no impure thing can enter, and we never find any Catalogue of those sins which hinder men from happiness, but this of uncleanness hath a special place in it; thus it is, *Gal.* 5. 19. 21. *Now the Works of the flesh are manifest, which are those Adultery, Fornication, Uncleanness, Lasciviousness; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God*; and again, 1*Cor.* 6. 4. *Know ye not that the unrighteous shall not inherit the Kingdom of God: be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminates, nor abusers of themselves with mankind, &c. shall inherit the Kingdom of God.* If we therefore thus pollute our selves, we are fit company only for those black Spirits, the Devil and his Angels: and therefore, with them

them we must expect our Portion, where our flames of Lust, shall end in flames of fire.

CHAP. XII.

Of Prophane Swearing, Cursing and Perjury.

Use not to Swear, an Oath's a dangerous Dart
Which shot, rebounds, to strike the shooters heart.

1. THE Prophanation of the Sacred Name of God by wretched Swearing and horrid Oaths, though it be much in fashion among young Persons, yet is a sin of a very high nature, for besides that it is a direct breach of the Precept of our blessed Saviour, *Mat.* 5. 34.

But

But I ſay unto you ſwear not at all; it ſhews a very mean and low eſteem of the great God, every Oath we ſwear is the appealing to God, to judge the truth of what we ſpeak, and therefore being of ſuch Greatneſs and Majeſty, it requires that the matter concerning which we thus appeal to him ſhould be of great weight and moment; ſomewhat wherein his own glory, or ſome conſiderable good of man is concerned; but ſwearing in common Diſcourſe is far otherwiſe, and the moſt trifling and ſlighteſt thing ſeems for the matter of an Oath; nay men often ſwear to ſuch vain and fooliſh things, as a conſidering perſon would be aſhamed barely to ſpeak; and is it not a great deſpiſing of God, to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters; God is the great King of the world; now though a King be reſorted to in weighty caſes, yet ſurely he would think himſelf much deſpiſed, if he ſhould be called to judge between Boys, at their childiſh games; and God knows many things to which men frequently ſwear, are not of greate weight, and therefore are a ſignthat we do not

not rightly esteem of God.

2. There is a curse from God, a flying Rowl, which how unwelcome soever shall enter into the house of the swearer, and shall remain, tho sore against his will, till it hath recovered the glory of Gods Name which he hath encouraged: There is but little gotten by sin; Men do but provoke the Lord to their own confusion; The Nations which knew not God, were yet a Law to themselves, and a great Example to all Posterity in the condemning of this odious sin; with the *Scythians* the Swearers punishment was loss of his Estate; with the *Persians* Servitude and Bondage; with the *Grecians* the cutting off of their Ears, as those that had infected the Ears of others; with the *Romans* they were thrown down from a steep, high Rock; Thus have they born their Testimony before us, that we might receive instruction, and learn our duty even from Heathens.

3. Besides other sins have their excuses such as they are, though but sorry ones; but this is that which hath nothing to say for it self: There is no cause for it, no

o ſweetneſs, no pleaſure, no profit in it; o credit, no advantage by it: a man is either believed nor truſted one grain more for it; others are weary of it; the offender himſelf hath not the face to plead for it: of all men the Swearer ſins upon the hardeſt Terms, and he that ventures upon ſo heinous a ſin while he is young, Oh what a Monſter may he become ere he dye!

4. What reaſon is there to believe, that he who makes no conſcience to prophane Gods holy name by ſwearing, ſhould be concerned at telling a lye? nay the forwardneſs of ſome perſons to confirm every the ſlighteſt thing by an Oath, rather gives jealouſie that they have ſome inward guilt of falſeneſs for which that Oath muſt be the Cloak, ſo that it ſtands them in little ſtead, even to that only purpoſe to which they can pretend it to be uſeful, that is to force a belief into another; now ſince it does not do this, nor makes not the leaſt claim to any other advantage, it is therefore a ſin without temptation, and conſequently without excuſe; for it ſhews the greateſt contempt, nay unkind-

unkindneſs to God, to provoke him thu
without any thing to tempt us to it.

5. And to this Head may be refer'd
likewiſe that horrid Sin of Curſing, for
they generally go together: How com-
mon is it to hear men uſe the horrideſt
Execrations and Curſings upon every the
ſlighteſt cauſe of diſpleaſure, nay perhaps
without any cauſe at all; ſo utterly have
they forgot the Rule of the Apoſtle, *Rom.*
12. 14. *Bleſs and Curſs not*: yea the pre-
cept of our Bleſſed Saviour himſelf, *Pray*
for thoſe that deſpitefully uſe you, Mat. 5.
44. Chriſt bids us pray for thoſe who d
us all injuries, and we are often curſing
thoſe who do us none; This is a kind o
ſaying our Prayers backward indeed
which is ſaid to be part of the Ceremony
the Devil uſes at making a Witch: and
we have in this Caſe alſo reaſon to look
on it, as a means of bringing us into ac-
quaintance and League with that accur-
ſed Spirit here, and to a perpetual abiding
with him hereafter; 'Tis the Language o
Hell which can never fit us to be Citizens
of the New *Jeruſalem*, but marks us out ſo
Inhabitants of that Land of Darkneſs

T

o conclude, let us remember the advice
f the Apoſtle, *Eph.* 4. 31. *Let all bit-
erneſs and wrath, and anger, and cla-
our, and evil ſpeaking be put away from
ou with all malice.*

6. There is likewiſe another way of iſhonouring God, and that is blaſphemy, r ſpeaking any evil thing of God, the ighest degree whereof is curſing him, or we do not ſpeak it with our mouths, yet we do it in our hearts, by thinking any unworthy thing of him, it is looked upon by God, who ſees the heart as the vileſt diſhonour; but there is alſo a blaſphemy of the actions; that is, when men who profeſs to be ſervants of God, live ſo wickedly that they bring up an evil report of him, whom they own as their Maſter and Lord; This Blaſphemy the Apoſtle takes notice of, *Rom.* 2. 44. where he tells thoſe who profeſs to be obſervers of the Law, *That by their wicked actions the name of God was blaſphemed among the Gentiles*; Theſe *Gentiles* were moved to think ill of God; as the Favourer of ſin; when they ſaw thoſe, who call themſelves his ſervants, commit it.

7. Per-

7. Perjury and Forſwearing is alſo a very provoking ſin to the Almighty; and common ſwearing is that which leads directly to it; for he that by the uſe of ſwearing hath made Oaths ſo familiar to him, will be likely to take the dreadfulleſt Oath without much conſideration; for how ſhall he that ſwears homely look upon an Oath with any reverence? and he that doth not, it is his chance, not his care that is to be thanked if he be kept from Perjury; nay he that ſwears commonly, is not only prepared to forſwear when a ſolemn Oath is tendred him, but in probability does actually forſwear himſelf often in theſe ſudden Oaths; for ſuppoſing them to come from a man ere he is aware, (which is the beſt that can be ſayd of them) what aſſurance can any man have who ſwears ere he is aware, that he ſhall not lye too ere he is aware? and if he do both together, he muſt neceſſarily be forſworn: But he that obſerves your common ſwearers will be put paſt doubt that they are often forſworn, for they uſually ſwear indifferently to things true or falſe, doubtful or certain

certain: and I doubt not but if thoſe who are guilty of this ſin, would but impartially examine their own practice, their hearts would ſecond me in this obſervation.

8. And indeed Swearing, Curſing and Perjury, are ſins of ſo deep a dye, and acted ſo much in defiance of Heaven, that God doth not only reſerve his wrath for theſe his enemies in the world to come, but many times likewiſe in this world, he takes ſome of the eminenter of theſe ſinners, and hangs them upon Gibbets as it were to be Monuments of his heavy wrath and indignation and warnings, and a terrour to others that they may hear and fear, and do no more ſo wickedly as theſe enſuing examples may ſufficiently evince.

9. *Godmin* Earl of *Kent*, in the year 1055 being charged by King *Edward* with the death of his Brother *Alfred* excuſed himſelf with many words; and at laſt eating a morſel of bread, wiſhed that it might choak him if he were guilty thereof, but before he ſtirred one foot from the place, he was according to his own Imprecation immediately choaked for his

his Perjury; in the Reign of Queen *Elizabeth*, one *Anne Averies* in the C[ity] of *London* Widow, forswore her self[f] a little money, which she should h[ave] paid for six pounds of Tow at a Shop [in] *Woodstreet*; and by Gods just Judgm[ent] she immediately fell down speechless, cast[ing] her Excrements upward, which should have been voided downwards and so immediately dyed.

10. A certain Inkeeper in the Town of *Rutlinguen*, receiving a Budget of Money from a Passenger to keep for him, forswore the same before the Judge, giving himself to the Devil if he swore falsely; whereupon he was immediately hoisted up into the Air by two which testified against him, which indeed were two Devils of Hell, and in the presence of the Judge was carried out of sight, and never after heard of.

One hearing Perjury condemned by a godly Preacher, and how it never escaped unpunished, said in a bravery, *I have often forsworn my self, and yet my right hand is no shorter than my left*; which words he had no sooner uttered, but such

inflamation aroſe in that hand, that was forced to go to the Chirurgeon, and cut it off, leaſt it ſhould have infected his whole Body, whereby his right hand became ſhorter than the other.

11. A rich young Gentlewoman in *Saxony* promiſed marriage to a proper young man, but poor; he foreſeeing that wealth and inconſtancy might alter her mind, freely diſcovered his fears and apprehenſions to her, whereupon ſhe made a thouſand Imprecations to the contrary, wiſhing that if ever ſhe married another, the Devil might take her away on the Wedding Day; yet afterward this fickle Girle was betrothed and married to another: at Dinner two Men on Horſeback came to the Houſe, and were entertained at the Feaſt, and after Dinner one of them leaping the Bride a Dance, he took her by the hand and lead her a turn or two, and then in the preſence of all her friends he caught her, crying out for help, and went out of the Gate, where he hoiſted her up in the Air, and vaniſhed away with his Companion and Horſes, ſo that ſhe was never ſeen more.

12. *El-*

12. *Elfred* a Nobleman, in the da
of King *Athelſton* of *England*, conſp
ring againſt his Sovereign, intended t
have pulled out his Eyes at *Wincheſter*
but his Treaſon being diſcovered, he w
ſent to *Rome* to purge himſelf by Oath
where before the Altar of St. *Peter*, and
in the preſence of Pope *John* the Tenth
he forſwearing the matter, ſuddenly fe
down to the Earth, and being carried b
his ſervants into the *Engliſh* School, with
in three days after he there dyed.

Henry Filmer was accuſed by his ow
Brother of Hereſie, as they call it; bu
ſhortly after his ſaid Brother, who ha
born falſe witneſs againſt him, was Preſs
ed for a Pioneer in the Voyage to *Bullein*
where within three days, as he was eaſin
of nature, a Gun took him, and tore hi
all to pieces.

Gregory Towers makes mention of
wicked wretch in *France*, that forſwearin
himſelf in an unjuſt cauſe, had his Tongu
ſo tyed, that he could not ſpeak, but roar
and ſo continued, till by his earneſt in
ward prayer and repentance, it pleaſe
God to reſtore his Speech again.

13. *Vl*

13. *Uladiſlaus* King of *Hungary*, having contracted a League with *Amurath* the Great Turk, and bound himſelf to it by Oath; The Pope ſent a Legate to abſolve him from his Oath, and to provoke him to War, which he undertaking with a very great Army, the Victory ſtood doubtful a great while together: But *Amurath* ſeeing a Crucifix in the Chriſtian's Enſign, pluckt the Writing, wherein the late Legate was contained, out of his Boſom; and with his eyes, hands caſt up to Heaven, and ſaid, O Thou Crucified Chriſt, behold this is the League thy Chriſtians in thy Name made with me, which they have cauſeleſſly violated, *If thou art a God as they ſay thou art, and we dream*; *revenge the wrong now done unto thy Name, and me, and ſhew thy power upon thy perjured People, who in their deeds deny thee to be God.* Immediately afterward the King of *Hungary* in the midſt of his Enemies was ſlain, and the Chriſtians fled, very few ever returning to their own homes, but miſerably periſht.

14. There is a very remarkable Example which lately happened, of which

hundreds of People near *London* can justifie the truth; That in *October* 1675. there lived a woman in *Ratcliff*, who was very much addicted to Drunkenness, Swearing and Uncleanness; This Woman as she her self confessed, wronged another poor woman of two shillings, by taking it away from her Child, and being charged therewith, forswore it before a Justice of Peace, wishing the ground to open, and swallow her alive if she had it; and at another time wished, That God would damn her if she had it; and the righteous God dealt with her accordingly; for the Devil in a short time possessed her, and would several times have choaked and destroyed her; and thus she continued for some time in a very miserable condition: But one Sunday coming into *Gravel Lane*, she cryed out to the Minister as he was going into the Pulpit, that he should pray for her; sometimes she would be lifted up on the Ground, and had then a ratling in her Throat, crying out *He chouks me*; sometimes she would seem to strive with the Devil with all her strength, and would cry out, *be gone thou Rogue*,

Rogue I will ſerve God; in this manner ſhe continued all the time of prayer, and in the midſt of the Sermon ſhe was flung down dead; which may ſerve as a Terror to all perjured and forſworn Wretches.

15. A young man in *Staffordſhire*, in the year 1677, having ſtolen a Bible, and being charged therewith, forſwore it, wiſhing, *That God would make him an Example, and that his hands and feet might rot off while he was alive if he had it*; It was not many days after but his hands grew black, and in a ſhort time rotted off, and then his Legs began to rot, and the fleſh fell off by piece-meal, which cauſed a very loathſom and offenſive ſmell to proceed from him, inſomuch that he was removed out of the Houſe where he formerly lived into a Barn hard by, where hundreds of People, both of the Neighbourhood and all the parts adjacent came to ſee this deplorable Spectacle; many of them diſcourſing with him, to whom he gave an account, that the relation above mentioned was true, and acknowledged the juſt and righteous judgment of God upon him for his Per-

Jury; and notwithstanding this Terrible Distemper, yet he continued eating and drinking still, till after some considerable time he dyed.

16. Bishop *Ridley* in a Sermon at *Paul's* Cross related a Story of a young Gentleman of *Cornwall*, in King *Edward* the Sixths days, who Riding in the Company of other Gentlemen, began to swear very abominably, and being reproved for it, he swore the more, and was the more enraged; whereupon one Mr. *Hains* a Minister civilly told them, *That he must one day give an account for it*; *at which the Gentleman was displeased*, and told him *he should take no care for him, but prepare for his own winding sheet*; well says the Minister *amend, for death gives no warning*; *Gods wounds* (cryes the Gentleman in a fury) *take no care for me*; at last they came to a Bridge, which passed over an Arm of the Sea; and the young Gallant so spurr'd and switcht his Horse, that he leapt over the Bridge with him into the water, who as he was going cryed out, *Horse and man, and all to the Devil.*

17. A

17. A Perſon in *Lincolnſhire* uſed upon every trifling occaſion to ſwear, *by Gods precious bloud*, and would not be warned by his friends againſt it, till at length falling into a grievous ſickneſs; he was again much perſwaded by them to repent, which counſell he ſtill rejected, and hearing the Bell Towl, in the very pangs of death he ſtarted up, ſwearing *Gods wounds the Bell Tolls for me, but he ſhall not have me yet*; whereupon the bloud immediately iſſued out from all parts of his body in a moſt fearful and dreadful manner, that his from his Mouth, Noſe, Wriſts, Knees, Heels, Toes and other parts of the Body, and ſo he miſerably died. One who for twelve or ſixteen years together uſed to ſwear *by Gods Arms*; at laſt his own Arm being hurt with a Knife, could not by any means be cured, but dayly ranked and feſtered, and at laſt rotted ſo, that it fell away by piece meal, and himſelf through anguiſh and pain which he ſuffered thereby dyed.

18. Three Souldiers paſſing through a Wood; There aroſe a Tempeſt of Thunder and Lightning; and one of them to

ſhew his contempt of God and his judgments, burſt forth into ſwearing and blaſphemy; but the Tempeſt tearing up an huge Tree, it fell upon him, and cruſhed him to pieces.

Alſo two young men being in a field together at *Benevides* in *Spain*; there ſuddenly aroſe a terrible Tempeſt, and withall ſo violent a Whirlwind, that it amazed the Beholders; The two young Men ſeeing the fury of it coming toward them, ran from it as faſt as poſſible, but yet it overtook them, and they fearing to be hoiſted up into the Air with the impetuoſity thereof, fell flat down upon the Earth, where the Whirlwind whiſtling round about them for a little while, at length paſſed on; one of the young men in a ſhort time aroſe again, but was in ſuch an agony that he was hardly able to ſtand; the other lying ſtill without motion; ſome perſons who had ſtood under an Hedg hard by, went to ſee how he did, and found him ſtark dead, with his Bones ſo cruſhed, that the joynts of his Arms and Legs turned every way; and his Tongue was likewiſe pulled out by the Roots,

Roots, and could never be found, which was extraordinary remarkable, becauſe he was accounted to be a notorious Swearer and Blaſphemer of Gods Holy Name.

19. I my ſelf (ſaith a godly Miniſter, that writ lately) knew two moſt notorious Swearers who brake their Necks, one with a fall down a pair of Stairs, and the other from his Horſe.

Another relates of a ſwearing Courtier at *Mansfield*, who in the midſt of his blaſphemous Oaths was taken up, and carried away by the Devil.

At *Tabinga* in *Germany*, a deſperate Boy uſed to invent ſuch new Oaths as were not common, but it pleaſed God to ſend a Canker or ſome waſte diſeaſe that did eat out the Tongue wherewith he blaſphemed.

Mr. *Bolton* relates, That a certain Man, who in his Life Time was exceedingly given to the fearful ſin of Swearing, had his heart upon his Death bed ſo exceedingly filled with enraged greedineſs after it, that he deſperately deſired the ſtanders by to help him with Oaths, and to ſwear for him, though himſelf in the

mean time swore as fast, and furiously as he could; and in this dreadful humour and frame of spirit he gave up the Ghost.

20. God hath likewise been pleased some time to execute his dreadful judgments upon Cursers; for we read that in *France* a man of good Education, and well instructed in Religion; yet in his passion, cursing, and bidding the Devil take one of his Children, the Child was immediately possessed with an evil Spirit, from which though by the continual and fervent prayer of the Church; he was at length released, yet ere he had fully recovered his health he died.

The like is related by the Famous Dr. *Martin Luther*, That a Woman whose Daughter was possessed with an evil spirit, confessed to him and others, *That being angry she bid the Devil take her, and that she had no sooner spoken the words, but she was possessed after a very strange manner.*

21. A Popish Priest in *Germany* preaching about the Sacrament, used these and such kind of Blasphemous Speeches; *O Paul, Paul, If thy Doctrine concerning the receiving of the Sacrament in both kinds be true;*

true; and if it be a wicked thing to receive it otherwiſe, then let the Devil take me: and if the Popes Doctrine concerning this Point be falſe, than am I the Devils Bond-ſlave, neither do I fear to pawn my ſelf upon it, whereupon the Devil preſently appeared in the Shape of a Tall, Black Man, and of a ſevere Countenance, who with a fearful noiſe, and roaring wind, took the Old Prieſt out of the Pulpit, and carried him, away ſo that he was never after heard of.

22. In *Helvetia*, in the year 1556. a certain man who earned his Living by making clean foul Linnen, in his Drunkenneſs uſed horrible Curſings, wiſhing, *that the Devil might break his Neck if ever he went to his former Employment again*; yet the next day when he was ſober, he went into the Field again about it, where the Devil attended him in the likeneſs of a big ſwarthy man, asking him *if he remembred his wiſh*, and withall ſtruck him over the Shoulders, ſo that his feet and hands preſently dryed up; yet did not God give the Devil power to do him ſo much hurt as he wiſhed to himſelf, but al-

allowed him time and ſpace for repenting of his wickedneſs.

23. In a Town in *Muſvia* upon the 11th of *September*, 1552, a paſſionate and cholerick Father, obſerving his Son to be ſlack about his buſineſs, in a fury, wiſhed *that he might never ſtir from that place*; which he had no ſooner ſpoken, but his Son ſtuck faſt indeed, nor could by any means poſſible be removed, no not ſo much as to ſit, or bend his Body, till by the Prayers of ſome good Chriſtians, his pains were mitigated, though not remitted; three years he continued ſtanding with a Poſt at his Back to give him eaſe, and four years more he lived ſitting in the ſame place, at the end whereof he died; yet all this while was he nothing weakned in his underſtanding, but conſtantly continued in his profeſſion of the Chriſtian Faith, not doubting of his Salvation in and through Jeſus Chriſt; and when at any time it was demanded of him how he did, his anſwer uſually was, *that he was faſtned of God, and that it was not in the power of man to releaſe him.*

At *Noburgh* in *Germany*, a Woman in her

her anger moſt bitterly curſed her Son, wiſhing *that ſhe might never ſee him return alive*, and the ſame day the young man bathing himſelf in water was drowned, ſo that it befell her according to her wicked and raſh wiſh; Let us therefore remember what the Apoſtle *Zachary* threatens, *Zachary*, 5. 3, 4. *This is the Curſe which goeth forth over the Face of the whole World; I will bring it forth, ſaith the Lord, and it ſhall enter into the Houſe of the Thief, and into the Houſe of him that ſweareth falſly by my name; and it ſhall remain in the midſt of his Houſe, and ſhall conſume it with the Timber thereof, and with the Stones thereof.*

24. Let all theſe young men then who are not yet fallen into the cuſtom of this ſin, be moſt careful never to yield to the leaſt beginnings of it; and for thoſe who are ſo miſerable, as to be already enſnared in it, let them immediately, as they tender the welfare of their ſouls, get out of it, and let no man plead the hardneſs of leaving an old cuſtom, as an excuſe for his continuing in it, but rather the longer he hath been in it, ſo much more haſte

let

let him make out of it, as thinking it too much that he hath so long gone on in so great a sin, and if the length of the custom hath increased the difficulty of leaving it, then by all reason let him set immediately to the casting it off, least that difficulty at last grow to an impossibilty; and the harder he finds it at present, so much the more diligent and watchful must he be in the use of those means which may strengthen his resolutions to overcome it.

24. To which purpose let him consider the heinousness of this Sin of Swearing, and the danger that it brings him into, of the curse of God in this world, and will if he continue in it cast him into Hell for ever: and surely, if this were throughly laid to heart, it would much restrain this sin; for let us ask that person that pretends it is impossible to leave an old custom, whether if he were sure he should be hanged the next Oath he swore, the fear of it would not keep him from it; certainly no man in his wits but would forbear it, if the penalty were so great; and surely, damning is much worse

worſe than hanging, and therefore in reaſon the fear of that ought to be a much greater reſtraint.

25. Another remedy would be, allways to ſpeak truth, that all men might believe thee in thy bare word, and then thou wilt never have occaſion to confirm it by an Oath, to make it more credible, which is the only colour or reaſon that can at any time be pretended for ſwearing: obſerve likewiſe what it is that moſt betray thee to this ſin, whether it be drinking, or anger; or the company and example of others, or whatever elſe; and then if thou mean ever to forſake this ſin, forſake the occaſions of it.

26. Stir alſo to poſſeſs thy heart with a continual Reverence of God, and even in thy ordinary diſcourſe when thou takeſt his name into thy mouth, let it be an occaſion of raiſing up thy thoughts to him, but by no means permit thy ſelf to uſe any idle by-words, or to take Gods Name in vain; and if thou doſt accuſtome thy ſelf to pay this Reverence to the mention of the name of God, it will be an excellent Fence againſt prophaning of it in Oaths.

And

And to conclude, *watch over thy self that thou offend not with thy tongue*; and then use prayer which must be always added to thy endeavours; pray earnestly that God will enable thee to overcome this wicked custom, and say with the Psalmist, *set a watch Lord over my mouth, and keep the door of my Lips*, and if thou dost sincerely apply the means which are useful for it, thou mayst be assured God will not be wanting with his assistance.

CHAP. XIII.

Of Lying, vain Discourse, and Scoffing.

1. THere is hardly any sin more common among young Persons, than this of Lying; and therefore we shall endeavour to shew the great evil thereof, and to deter them from committing

ng it; Truth is always lovely, Falsehood odious: where the Tongue is false to the Heart, there the Heart is false to it self, and false to God; the Lord accepts it as a Letter to that Sacred Name, whereby he is pleased to be known to the Sons of men, that he is a God of truth: and a Lye whatever excuses & pretences it may have, as it is never wanting that way, yet we know its kindred, & whence it comes; It is the Base born of Satan, he is a Lyar, and the Father of Lyes; Let us therefore all take heed how we nurse the Devils Brats in our Bosom.

2. Lying is But a short liv'd cheat, where the deceit when all is done will quickly put forth its blushing face, and to our shame appear; The Jews have a Proverb *That the Lyar may vapour awhile, but he hath no Legs whereon to travel long.* It is a very low kind of Policy, when to save our selves we stab the truth, when we gain a little repute, (which yet it is never solidly got by lying) though to the hazard of our own souls, when we are so desirous of some shelter for sin; that rather than fail, we make up an Hedge for

it

it (as the Prophet says, *of Briars and Thorns set up against the Lord)* In this case the Lyar too truly fulfils the Proverb, and shews himself by his pleading not guilty, fearful of men, but by his inward falsness a wretched contemner of the all-seeing, the heart-searching God.

3. In lower things the Clock is prized by its true going, the money is valued when it is not counterfeit, and that young man shall be accounted a Branch of hope indeed, whose Tongue is as choice silver, and his words words of ingenuity and Truth; The fault that is yet but one, he will not make it two by denial; he may have many weaknesses, but he still takes care that he may be believed in what he speaketh, and therefore resolves the whole world shall not justly charge him with a Lye.

4. Speaking of truth, is a common debt which we owe to all mankind; speech is given us as the instrument of intercourse and society one with another; and is the means of discovering the mind, which otherwise lyes hid and concealed; so that were it not for this, our Conversations would

would be but like that of Beasts; now his being intended for the good and advantage of Mankind; It is just and fit that it be used to that purpose; but he that lyes, is so far from paying that debt, that on the contrary, he makes his speech the means of injuring and deceiving him he speaks to.

5. There are many Obligations which we lye under to speak truth to all men, S. *Paul* gives us divers commands concerning the same, thus *Ephesians* 4. 5. The Apostle commands that putting away lying, *we speak every man truth to his Neighbour*, and again *Coloss.* 3. 9. *Lye not one to another*. *A Lying Tongue* is mentioned by *Solomon* as one of those things *that are an abomination to the Lord*; yea, so much doth God hate a Lye, that he will not endure it for the most pious and religious end: The Man that lyes, though in a zeal to Gods glory shall yet be judged as a sinner, *Rom.* 3. 7. What shall then become of those multitudes of men, that lye quite upon other ends; some out of malice to mischieve others; some out of covetousness to defraud their Neighbours; some

some out of pride, to set themselves o
and some out of fear, to avoid dange
and to hide a fault.

6. But what strange kind of perso
are those, that lye without any discer
able temptation, who will tell lies by w
of story, and take pleasure in relati
things that are incredible, from whic
themselves reap nothing but the reputa
on of impertinent Lyars; inso much th
among these divers kinds of falshoods
Truth is become such a rarity among u
that it is a very difficult matter to fi
such a man as *David* describes, *that spe
keth the truth from his heart*, *Psalm* 15.
Men have so accustomed their Tongue
to lying, that they do it familiarly upo
any or no occasion, never thinking th
they are observed either by God or ma

7. But they are extreamly deceive
in both, for there is scarce any sin that
at all endeavoured to be hid, which
more discerned even to men; Those tha
have a custom of lying, seldom fail (b
their memory never so good) at som
time or other to betray themselves, an
when they do, there is no sort of sin meet
wit

with greater scorn and reproach; a Ly-
r being by all accounted a Title of the
greatest Infamy and Scandal.

8. And as to God Almighty, 'tis mad-
ess to hope that all their Arts can dis-
guise them from him, who needs none of
hose ways for discovering of truth, which
men do, but sees the heart and so knows
t the very Instant of speaking the false-
hood of what is said, and by his Title of
he God of Truth is obliged not only to
hate, but punish it: And accordingly you
read, *Revel.* 22. That the *Lyars* are in the
number of those that are shut out of the
New Jerusalem, and not only so, but *they*
shall have their part also in the Lake that
burneth with Fire and Brimstone; If there-
fore you be not of the humour of the un-
just Judg which our Saviour mentions,
Luke 18 2. *who neither feared God nor re-*
garded man, you must resolve on this part
of Justice, to put away all *Lying*, which
is abhorred both by God and Man.

9. And as an Ingenious and virtuous,
young man will always speak Truth, so
he ought likewise to avoid vain Discourse;
A sober young man may find a Field large
enough

enough to walk in, to refresh himself, a
others with harmless Discourse: The
may be and often are whole flouds
words in Bulk, where there are scarc
the least drops of good Reason or wi
dom to be found in them, and he shoul
therefore be cautious that he open no
his Lips at any time foolishly: Speec
ought to be a Lecture of wisdom to th
Hearers, the matter should always b
weighty, the manner of Expression in
genious and comely, without which w
may conclude with the great Philosophe
Speech about vain things when all is done,
will be but vain and worthless.

10. A young man should rather chuse
to make his Discourse upon things, then
Persons: Sometimes of Virtue, and the
amiableness thereof, sometimes of the
great Works, and Providence of God, and
the excellent glory that is visible and
transparent in them; at other times con-
cerning History, and those pleasing Re-
cords so serviceable to the enlarging and
setling of wisdom, which are found there-
in. But above all he should delight to
fix most upon his own Duty, and the mer-

cy

s of God in Jesus Christ, and frequent-
bring them to his Remembrance.

11. Speech is our peculiar Excellency
ove the beasts of the field. let us there-
re scorn to imbase it by filthy and de-
uched Discourse, which is so far below
man: Let the young man be modestly
ent while the ancient are before him,
aiting for their words as for the dew,
nd when at any time he hath just occasi-
n to speak, let it be his Motto and Ma-
im to consider, *non quot, sed quale*, not
ow much, but how well he speaks. Let
is words be always free from *Flattery*,
ot to flatter any man: And likewise from
Moroseness, That he causlesly offend no
an, and free from affectation, not to
peak for vain glory but for use and profit,
nd let his care be, That his Speech be
uly *accented* with *Discretion*, *uttered* with
Modesty, and *seasoned* with *Grace*, conti-
ually shedding and sending forth a sweet
dour wherever he comes: And let him
onsider, That his Tongue will scarce be
t to praise God in Heaven, which hath
een used to filthy and light words here
n Earth.

12. A

12. A young Person therefore of Virtue and Hopefulness will never revile Religion, nor Religious People; and though he hath not much understanding in these things, yet he ought to consider, that Religion is Sacred, That it is the Preserver of a Divine Correspondence between Heaven and Earth: It is the Prerogative of Man above Beasts: The sweet means of our Converse with God, The greatest Appeal that can be made: The highest claim that man can possibly lay toward eternity: And those that have contemn'd Religion have in all Ages been accounted odious: and the very Heathens would never endure that that pitiful, sorry Idol should be scorned, much less ought we to offer contumely against the Living and True God.

13. This is *Crimen Læsæ Majestatis*, High Treason against the Throne and Dignity of Heaven. Vengeance in the Case of affronting Religion, is very particularly the Lords, and he will surely, and soon enough see to the repaying of it, which made the Prophet cry out so earnestly to some insolent and overdaring

Spirits

irits in his time, *Now therefore be ye mockers, least your bonds be made strong;* e that hath not so much *Reverence* to are Religion from reproaching that, nor much *Humanity* as to respect sober and ligious persons, yet let him learn so uch *wisedom*, and so much pity as to are himself.

14. It was the setled and unalterable escription which *David* gave long ago a Godly man, a man likely to dwell the Tabernacle of the Lord; He is one *whose Eyes a vile Person is contemned, but he honoureth them that fear the Lord*; he Image of God should be exceeding vely, and his Grace highly Honoura- le, wherever it is found, though but the meanest of Gods Children, and hat is to be seen of weakness in them, ot yet removed, nor healed, must be itied but not scorned, *where Religion is wantonly scoffed at without doors in others, is to be feared, and more than feared, it neglected enough, and wretchedly trodden nder foot at home.*

15. The Apostle St. *Peter* foretold, that the last days should come *Scoffers*, 2 Pet.

3.3. *walking after their own Lusts*, a
therefore it is no wonder, if we who li
in the end and dregs of these last day
find this Prophecy fulfilled. *Ishmael* w
a Scoffer in *Abrahams* Family, and t
Church hath always been troubled wi
these Vermin, and especially the you
debauched Generation of this Age take
very great Liberty therein, and therefo
we may the less wonder if we meet wi
such among those who profess a Religio
that is full of Ridiculousness and Folly
that is the Papists; Some instances where
of these following Examples will Exhi
bite to us.

16. King *Lewis* the Eleventh of *Fran*
always wore a Leaden Crucifix in his ha
and when he had caused any one, whom
he either feared or hated, to be kil'd, h
would take it off from his head, and ki
it, beseeching it, *That it would pardo*
him this one evil Act more, and it shoul
be the last he would commit, Mockeries fi
to be used towards a Leaden, but not to
wards the everliving God. *Martiques* Go
vernour of *Britany* in *France* in the Wa
against the *Protestants*, perswaded them t
yiel

eld to the King, for that their strong od had now forsaken them: and scof-gly said. That it was the time for them sing, *Help us now O Lord for it is time.* t he shortly after found that their rong God was living, and was able to lp the weak, and confound the Proud, mself being presently after slain in the ege.

17. A Gentleman in *France* lying up-his Deathbed, and the Priest bring-g of him the Sacrament (which the Pa-sts affirm to be the real Body of Christ, onsisting of his flesh, blood and bones) nd telling him it was the Body of Christ, he Gentleman refused it, *because it was riday, on which day he did not use to eat esh.* Another Gentleman seeing the Sacra-ent brought to him by a Lubbarly Priest, coffingly said, *That Christ came to him as e did once to Jerusalem, that is riding up-n an Ass.* Now therefore be no more coffers least your bands be made strong. *Isaiah* 28.22.

18. There is likewise another Sort of coffing, which young Persons are Sub-ject to, and that is at the Infirmities of

other, either of the body or the mind, either the deformity and unhansomness of the one, or the weakness and Folly of the others, now it is very sinful to scoff and deride such, since they are things out of their power to help, they are not his faults but the wise Dispensation of the Great Creator, who bestows the Excellencies of body and mind as he pleases, and therefore to scorn a man because he hath them not, is in effect to reproach God, who gave them not to him.

19. And so also, want, sickness and poverty are absolutely at the disposal of the Almighty, and his Providence raiseth up, and pulleth down whom he pleaseth, and it belongs not to us to judge what are the motives to him to do so, as many do, who upon any affliction that befalls another, are presently concluding, that sure it is some extraordinary Guilt that pulls this upon him, though they have no particular to lay to his charge; this rash Judgment our Saviour reproves in the *Jews*, *Luke* 13. where on occasion of the extraordinary Sufferings of the *Galileans*, he asks them: *Suppose ye that these Galileans*

were

were sinners above all the Galileans, because they suffered such things, I tell you nay, but except you Repent, ye shall all likewise perish. In all the miseries of others, Compassion becomes a Debt to them, how unjust are they then that instead of paying them that debt, afflict them with scorn, and Reproach.

CHAP. XIV.

Of Prophaning the Lords Day

1. GOD who gives us all our time, requires some part of it to be paid back again as a Rent or Tribute of the whole, thus the Jews kept holy the Seventh day, and we Christians the Lords day; the *Jews* were in their Sabbath especially to remember the Creation of the world, and we in ours the Resurrection of Christ, by which a way is made for us into that better world which

we expect hereafter. Now this day thus set apart is to be imployed in the worship and Service of God, and that first more solemnly and publickly in the Congregation, from whence no man must then absent himself without just cause: And secondly, privately at home, in praying with and instructing our Families; or else in the yet more private duties of the Closet, as private Prayer, Reading, Meditation and the like.

2. And that we may be at leasure to attend these, a Rest from all worldly business is commanded, and therefore let none think that a bare rest from Labour is all that is required of him on the Lords day, but the time which he saves from the works of his Calling, he is to lay out in these Spiritual Duties; For the Lords Day was never given us to be a pretence for idleness, but only to change our imployment from Earthly to Heavenly: much less was it meant, that by our rest from our Calling we should have more time free to bestow upon our sins; And certainly he that dares spend the Lords Day prophanely will not stick to be far worse

worse upon another, where a Sabbath of so few hours becomes so wearisom to us upon Earth, Good Lord! what would that man do with an Everlasting Sabbath in Heaven.

3. The Command for keeping the Sabbath hath a special *Memento*, or *Remember* prefixt unto it, that by timely thinking of it, we may lay aside our worldly business and get our hearts in an Holy posture and readiness for entertainment of God in them. It is the Market day of the Soul, wherein God useth to meet those that sincerely wait upon him, and to dispence his blessings, and Graces unto them, the careful Sanctification whereof preserves and keeps up the power of Religion in the Soul, and if worldly labour is unlawful upon that day, much more are carnal Delights and Pastimes; *It is better to plow than to dance on the Lords Day*, saith St. *Austin*: and when men neglect to punish the Profanation thereof it pleaseth God sometimes to take the sword into his own hands, and by visible Judgments, to plague the profaneness of it; as will further appear by these Examples following.

4. Upon the thirteenth of *January* 1583, being the Lords Day, the Scaffold of the *Bear-Garden* being overloden with People who came to see that filthy Pastime, they suddenly fell down, whereby eight Persons were slain outright, and many others sorely hurt, and bruised to the shortning of their Lives. Not long since in *Bedfordshire* a match at Football being appointed upon the Lords Day in the afternoon, whilst two young men were in the Church tolling the Bell to call the Company together, there was suddenly heard a clap of Thunder, and a flash of Lightning was seen by some sitting in the Church-Porch, coming through a dark Lane, and flashing in their Faces, which much terrified them, and passing through the Porch into the Bellfree, it tripped up his heels that was tolling the Bell, and struck him stark dead, and the other that was with him, was so sorely blasted therewith, that shortly after he dyed also.

5. At *Alcester* in *Warwickshire*, a lusty young wench went upon the Lords Day not far off, where she said, she would dance as long as she could stand, but

while

while she was dancing, God struck her with a violent Disease, whereof within two or three days after she dyed: Also at the same place not long after, a young man presently, after Evening Sermon was ended, brought a pair of Cudgels into the Street, near the Ministers House, calling upon several to play with him, but they all refusing, at the length came one who took them up, saying, *though I never plaid in my Life, yet I will play one bout now*; but presently after as he was jesting with a young woman, he took up a Birding-piece, which was charged, saying, *Have at thee*, and the Gun going off, shot her in the face, whereof she immediately dyed, for which Act he forfeited all his Goods, and underwent the Tryal of the Law.

6. At *Wooton* in the same County, a Milner going forth on the Lords Day, to a Wake, or drinking Match, when he came home at night found his house, Mill, and all that he had, burnt down to the ground and destroyed. At *Wcolston* in the same County, many loose, debauched Persons met together to drink, and to keep a Mor-

rice dancing in a *Smiths* Barn on the Lor
Day, to the great grief of the Religio
Miniſter of the Town, who endeavou
if poſſible, to have reſtrained, and preve
ted it. But it pleaſed God, that ſhortly a
ter, a Fire kindled in that *Smiths Sho*
which burnt it down, together with h
houſe and Barn; and raging furiouſly g
ing ſometimes with, and ſometimes a
gainſt the wind, it burnt down many o
ther houſes, moſt of the Inhabitants where
of were chief Actors in that Prophana
tion of the Lords Day.

7. In the year 1634. On the Lords day in the time of a great Froſt, Fourteen young men, while they were playing at Foot-ball uphn the Ice on the River *Trent*, near to *Gainſborough*, meeting altogether in a ſcuffle, the Ice ſuddenly brake and they were all drown'd. In the edg of *Eſſex* near *Brinkley*, Two Fellows working in a Chalk-pit, the one was boaſting to his Companion, how *he had angred his Miſtriſs with ſtaying ſo late out drinking, and playing the laſt Sunday night*; *But* (ſaid he) *I will anger her worſe next Sunday*; He had no ſooner ſaid this, but ſuddenly

leny the Earth fell down upon him, and illed him outright, with the Fall where- of his Fellows Limb was broken, who had been likewise Partner with him in his ollity on the Lords Day.

8. A Gentleman called *Edward Meri- dith* in *Devonshire*, having had great pains in his Feet, and being somewhat recove- red, one said to him, *He was glad to see him so nimble*; *Meridith* replyed, *That he doubted not but to dance about the May- pole next Sunday*; but before he moved from that place, he was smitten with such a faintness of heart, and dizinefs in his head, that desiring help to carry him to an house, he dyed before the Lords Day came.

9. At *Walton* upon *Thames* in *Surrey*, in a great Frost, which hapened in the year 1634. Three young men on the Lords day after they had been at Church in the fore- noon, where the Minister pressing the words of his Text out of the 2 *Cor.* 5. 10. *We must all appear before the Ju- gment Seat of Christ*, They the while wis- pering as they sate. In the Afternoon, they went together upon the Ice, over

the *Thames* into an house of disorder and gaming, where they spent the rest of the Lords day, and part of the night likewise in Drinking and Revelling; and the next day one of them merrily discoursed of his Sabbath days Acts; But on the Tuesday next after, these three returning homewards, and attempting to pass again over the Ice, they all sunk down to the bottom like Stones, and one of them only was miraculously preserved, but the other two were drowned. These four last are attested by sufficient Testimonies. *If ye will not therefore hearken unto me to hallow the Sabbath day*, as God saith, Jer. 17. 27. *and not to bear a burden even entring in at the Gates of Jerusalem on the Sabbath Day, then will I kindle a Fire in the Gates thereof, and it shall devour the Pallaces of Jerusalem, and it shall not be quenched.*

10, It becomes therefore every virtuous young man and true Disciple to awake and rise early upon the morning of the Lords Day, *To awake*, as the Apostle saith, *Out of Sin into Righteousness*, and to put himself in Remembrance that this

is

is the day of his Saviours Resurrection, the Flour of Time, a Princes among all other Days; the Day of his Solemn avouching and declaring his Religion in the sight of God, Angels and Men; That this is the Day wherein God hath appointed to speak to him, and hear from him; wherein to give him a Meeting about the great affairs of his Soul. Let not him therefore neglect so blessed an opportunity: since he knows not, whether he shall ever live till another Sabbath comes about; Let him say to himself as the Christians did in the primitive times; *I am a Christian and dare not omit the due Observing of this day.*

11. And certainly the Controversy of violated Sabbaths hath ruined thousands; Persons, Families, Countrys have dyed under it. How many hundred Malefactors when they come to suffer for their Crimes, have confessed that the first occasion of their engaging into wicked & prophane Causes and Company, was their neglecting of the Observation of the Lords Day; This hath brought them to Swearing, Drinking, Whoredom, Theft, Robbery

bery and what not, especially Servants who having their Liberty on that Day have wickedly improved it to the committing of all manner of Iniquity with Greediness. Therefore for Gods sake, and for the sake of your own *Souls*, Let the Terrour of the Lord in the Remembrance of such sad Judgments perswade you, and charge your selves afresh every Lords Day in the morning, with what Solemness you possibly can, not to speak your own words, nor to think your own Thoughts, but Thoughts meet and fit for a Sabbath Day, and settle your selves heartily to sanctifie this Day of the Lord, for where the Religious care in the Observation of these Holy Seasons of Grace dyes, it is too commonly and sadly seen that little Goodness, little Loveliness, little of the true Fear of God lives there.

CHAP.

CHAP. XV.

Of Gaming.

1. INgenuous Diversions and Recreations, where they are wisely chosen harmlesly and seldom used, timely and willingly parted with, may be sometimes necessary and connived at: For both Body and mind may modestly require a refreshment from their Toils, and let them have it, so they take it as a remedy, and make it not worse than a Disease. But certainly, *It is not for him, that comes into the world a Child of wrath, born in sin, It is not for him*, whose very Condition and Religion, if he seriously bethinks himself of either, call aloud unto him for Tears, & daily Repentance; *It is not for him*, that hath no more then those few and frail days to provide for that Solemn thing *Eternity*,

ternity, or else lye down in everlasti
burnings; *It is not for such a one*, to b
come a vain Gamester: he hath oth
things, matters of great weight and m
ment, which will call for his time, a
utmost care, he is scarce at leisure t
trifle with unmanly Games.

2. Religion is not so Stoical as to co
demn generous Actions: They are com
manded to be done, and we shall be com
mended for doing, *whatsoever things a
honest, whatsoever things are just, wha
soever things are Lovely, if there be a
Virtue, if there be any Praise*, we hav
free leave and are invited to address ou
selves unto them. And happy is th
young man, whose hopeful Disposition
presseth early (as *David*) into the Camp
and even longeth to imploy it self in such
noble undertakings: He that passeth by,
shall bless him in the name of the Lord,
and say, *Go and Prosper*.

3. But effeminate Games can claim no
kindred, neither can they expect that they
should ever be recorded in Letters of
Gold, or mentioned in the Congregati-
on of the Lord, (like *Mordecai*'s good
Services,

ervices) unto Honour; no *they are* (as lexander wittily said in *Plutarch*) *neither ue jest nor good earnest*; neither fair play or sober work, but of a far sadder nature, when such serious things as Estates d the welfare of whole Families are ickedly and unnaturally thrown away pon idle and foolish Cards and Dice.

4. Games are too commonly *seeming* orts, but real vexations; *Acteon*'s hounds ept for pleasure in a short space devour eir Master: They deflour the mind, they gratify Satan, they unhing the whole man rom things of nobler worth toward God nd toward our Country; Experience hath too often stood with Tears in her Eyes, and even wept in the sight of all men over these things; and seems thus to complain; *What you account the Pastime of particular Persons, I must lament as the danger of Thousands, as that sore Evil which unworthily fastens and corrupts the Spirit of Nations into Degeneracy and sloth, opening the Gates to an Enemy, inviting and letting in the* Trojan *Horse of all Calamity.* Thus with the *Roman* Emperor we greedily

greedily take the Cup, because it is pl
sant, but it proves poyson, and in c
clusion our Death; These things ple
not so much one way, but they wou
as much another; whosoever seems
win all are sure to go away great Lose
the Gamester always rashly stakes, a
too commonly plays away his dear i
mortal Soul in his Games.

5. We must therefore take great ca
as to the kind of our Games, that the
be lawful, and such as have no sin in them
we must not recreate our selves to do a
thing that is dishonourable to God, inj
rious to our Neighbours, Parents or Ma
sters: neither ought we to use sports on
ly to pass away our time, which we ough
to study to redeem, and not to throw a
way, and when it is remembred how
great a work we have here to do, *the ma-*
king our Calling and Election sure, the se
curing our Title to Heaven hereafter, and
how uncertain we are what time shall be
allowed us to that purpose, it will appear
our time is that, which of all other things
we ought most industriously to improve,
and therefore surely we have little need

contrive ways for driving that away, nich flyes ſo faſt of it ſelf, and is ſo im- ſſible to recover.

6. Let thoſe that can ſpend whole days, d nights at Cards and Dice, and other ſtimes, conſider this ſeriouſly and with- whether they ever beſtowed a quar- of that time, toward that great bu- neſs of their Souls, for which all their me was given them, and then think hat a woful reckoning they are like to ake at laſt, when they come to account r that precious Treaſure of their time, d then, let not Covetouſneſs have any ing to do with our Recreations, if we ay at any Game, let the end of our ing it be meerly to recreate our ſelves, t to win mony; and to that purpoſe, ſure ne're to play for any conſiderable atter, for if you do, you will bring our ſelves into two dangers, the one of ovetouſneſs and a greedy deſire of win- g; the other of rage and anger at thy Fortune, if thou happen to loſe; both hich will be apt to draw thee into other ns, beſides themſelves; Covetouſneſs ill tempt thee to cheat and cozen in Ga-

ming,

ming, and anger to ſwearing and curſ
as common Experience too often ſh
us.

7. And therefore, if thou find thy
apt to fall into either of theſe in Gam
thou muſt either take ſome courſe to
cure thy ſelf againſt them, or thou m
not permit thy ſelf to play at all;
though moderate play be not in it ſelf
lawful, yet if it be the occaſion of
it is ſin to thee, and therefore muſt
be ventured on; For if Chriſt comma
us ſo ſtrictly to avoid Temptations, tha
our eyes or hands offend us, that is pr
ſnares to us, we muſt rather part wi
them, then to be drawn to ſin by the
How much rather muſt we part with a
of theſe unneceſſary ſports, then run t
hazard of offending God by them;
that ſo plays, lays his Soul at ſtake, whi
is too great a prize to be plaid away; b
ſides he loſes all the ſport and recreati
he aims at, and inſtead thereof ſets hi
ſelf to a greater Toil than any of th
Labours are, which he deſigns to ea
himſelf of; For ſurely the deſires a
fears of the Covetous, and the Impat
en

ce and Rage of the angry man are more
al pain, than any the moſt Laborious
ork can be; And to conclude ſince Plea-
res and Recreations are moſt common-
purſued with the greateſt Violence by
ung perſons, who ſeem to believe, they
ay take a greater Liberty than others in
eſe things, Let them conſider what *So-*
mon ſays, *Eccleſiaſtes* 11.9,10. *Rejoyce O*
ung man in thy Youth, and let thine heart
eer thee in the days of thy Youth, and
alk in the ways of thine heart and the
ght of thine Eyes; but know thou that for
ll theſe things God will bring thee into
udgment; which is by a Gentleman thus
ngeniouſly Paraphraſed.

Young man rejoyce; what joly mirth is here?
Let thy heart chear thee; *what delicious Chear*
In thy young days; *Thy Joys will reliſh ſweeter,*
Walk thy own ways; *Thy Cares will paſs the fleeter,*
Pleaſe thine own heart *care where it likes thee beſt,*
Delight thine Eyes, *and be a joyful Gueſt.*
But know withall, The Day will come, whereon
The Judg will doom thee for the Deeds thou haſt (done.
O what a Feaſt, *O what a Reckonings; here*
The Pleaſure's *ſweet; The* Pay *extreamly dear:*
Lord I have been, and am a daily Gueſt,
Too oft invited at the young man's *Feaſt*:

Th

The Reckonings *great; although I cannot pay,*
I can confess; Great God before this day
I had been drag'd to the Redeemless Jayl,
Had'st Thou not pleased to accept my Savjour's B
Lord he must bear't I doubt; for I can get
No Coin to pay; nor Labour out of Debt:
I cannot dig, my joynts are stiff and lame;
But I can beg, although I beg with shame,
I have no Grace in Begging; can receive
The first repulse, I have no faith to crave,
If th' Entertainments of the Feast be these,
Lord give me Famine, *take the Feast that please.*

Concluſion.

HAving thus endeavoured briefly, and plainly to diſcover the Du- of *Apprentices*, and *Servants* toward r *Maſters*, and likewiſe thoſe noto- s Sins and Vices, which are very t hinderances to their Maſters, and g certain ruine and deſtruction upon nſelves, if they be continued in; I l conclude with Offering ſome Mo- s and Encouragements to Servants to form all thoſe Duties, which are re- ed of them.

. St. *Paul* tells us, *Epheſ.* 6. 5. *that Ser- s ought to be obedient to them that are r Maſters in ſingleneſs of heart, as unto iſt*; and again v. 6. *Not with Eye-Ser- as Men pleaſers, but as the Servants Chriſt doing the will from the Heart*, ch implys, That the place of a Ma- is to be in Chriſts ſtead, and there- they are likewiſe called *Lords*; from whence

whence it followeth, That Servants performing Duty to their Master; t perform their Duty to Jesus Christ, consequently in Rebelling and resisting gainst their Masters, they Rebel aga Christ, as God said to *Samuel*, when People rejected his Government, 1 *S* 8.7. *They have not rejected thee but have rejected me, that I should not Reig ver them.* And is not this then a stre motive and encouragement to Servan chearfully to perform their Duties, an Caution to them not to disobey their M sters, since if their Masters will not ward their good Service, nor cannot venge their Rebellion and Disobedien yet Jesus Christ will certainly do both

3. Again, They are called *Servants Christ.* which denoteth the place of a S vant; which though it may seem me and low, yet is certainly very honou ble; it is accounted a great Honour be a Servant to a King, how much hig then is it to be a Servant of the King Kings, Jesus Christ who is higher t all Kings; and upon this Account the Apostle, 1 *Cor.* 7. 21. 22. *Art*

led being *Servant*? *care not for it*; and t for this Reason, He that is called in Lord being a *Servant is the Lords Free-*n. Therefore let not Servants think the ce, which it hath pleased God to al- them, to be mean and inconsiderable, ce Jesus Christ is the highest Master, d there is as much honour and comfort Servants performing the meanest part his Duty, as in the Office of a Ma-r.

4 Let Servants likewise consider, that is the *will of God* they should be in sub-tion to their Masters: For he hath of-n declared it in the Scripture to be his ll and pleasure, that they who are un-r the Authority of Masters should be edient to them, and therefore those at are otherwise, contradict the will God, This is much urged by the *A-stle* in several places, *This is the will of od.* 1 *Thes.* 4. 3. *So is the will of God,* 1 t. 2. 15. and for that cause we are ex-rted to *understand*, and to *prove what is e Will of God,* Eph. 5. 17. Rom. 12. 2. hich is not done, without very great ound and reason; for it is *the will of God,*

God, that is the Foundation of all Go
neſs; Things are therefore good, beca
they are agreeable to the *will of God*
is his *will* that is the very being of G
neſs. It it likewiſe a Rule whereby
ſhould ſquate all our Actions, as L
and Statutes are, to the People of a
tion and Kingdom; And this Rule is p
fect, ſo that if we obſerve the ſame it
impoſſible to miſcarry, *The Law of t*
Lord is perfect, Pſal, 19.7. It is ſufficient
give every one (and Servants among t
reſt) full and perfect Directions to m
nage their affairs, and to demean the
ſelves in all Caſes and upon all *Accounts*,
the *Apoſtle* ſaith, *the word of God is give*
to make us perfect throughly furniſhed to al
good works, 2 Tim. 3.7; and therefore ou
adhering thereunto is a ſufficient warra
to juſtify all our *Actions*.

5. So that the Obedience of Servant
is not an arbitrary matter, but a neceſſa
ry, and Commanded Duty; It is not le
to the Election of a Servant, whethe
he will perform it or no; but that where
unto he is obliged, and that not only b
the Moral and Civil Conſtitutions o
Men,

en, but also by a divine Institution of od; It is not a thing only to be done t of civil Policy, but from Conscience ward God. And therefore Servants not be exempted from the duty they e to their Masters; and though their asters are careless in exacting it, yet let rvants be considerable in performing ir dutyes to them, because *it is the will God.*

6. Hope of Reward is that which encrageth all People to Activity and Dilince, and this God himself hath promid to Servants in expres Terms, *Coll.* 3. . *knowing that whatsoever good thing y man doth, the same shall he receive of Lord, whether he be Bond or Free; and another place the Apostle saith, of the ord ye shall receive a reward*; and certinly great is the reward wherewith God ll recompence faithful Servants, both as Temporal and Eternal Blessings.

7. Now the Temporal Blessings which hath pleased God heretofore to bestow on his faithful Servants, and which such ve therefore (from that ground) cause expect from him now, are such as these,

God will incline the hearts of their Ma
sters to respect them, as he moved *Ahas*
suerus to recompence the fidelity of *Mor*
decai, *Est.* 6. 3. Or if their Masters fai
herein, he will stir up Strangers to rewar
them, as he inclined the Jaylor to favor
Joseph, and likewise the heart of *Phara*
oh to advance him to great Dignity an
Honour; and to oblige their Masters t
be kind to them, God will make all tha
they take in hand to prosper; thus did h
bless *Joseph* and the Servant of *Abraham*
He will give success to their endeavour
when they deal for themselves: Thus h
blessed the Labours of *Jacob*, *Gen.* 30. 43
And he will so order it by his providence
that when they come to have Servants o
their own, God will direct that they sha
have those who shall be alike faithful t
them: so we read that in *Egypt* God ble
sed *Joseph* with a faithful Servant. *Gen.* 4
23. And *David* who ventured his Life
save his Fathers Sheep, had afterwads ma
ny Servants that put their Lives in Je
pardy for him. 1 *Sam.* 17. 24. 2 *Sam.* 2
17. So that the saying of our blessed Sa
viour may be fitly applyed to Servants

ith what measure you meet, shall it be mea-ured to you again, *Luke* 6. 38.

8. Lastly, God will certainly reward aithful Servants in the Life to come, with piritual and Eternal Blessings, which is ositively promised them, *Coll.* 3. 22, 23, 4. *Servants obey in all things your Ma-ters: and whatsoever you do, do it heartily s to the Lord, and not unto Men; know-ng that of the Lord ye shall receive the Reward of the Inheritance*, and this is that nheritance mentioned by our Saviour, *Mat.* 25. 34. *come ye Blessed of my Father, inherit the Kingdom prepared for you, be-fore the Foundation of the World*; and that which St. *Peter* speaks of, 1 *Pet.* 1. 4 *An Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them* Now what shall we say more; what would not a man suffer, and under-go for such an exceeding weight of Glo-ry? How willingly do many Apprenti-ces pass over the Time of their Service in hope of obtaining a Temporal Freedom in an Earthly City: and how few daies did the many years service of *Jacob* seem, because he liked his Reward; But behold

here a far greater, even all that God can give; such a Reward as Eye hath not seen, neither hath Ear heard, nor can it enter into the heart of Man to conceive the Excellency thereof; and all this is prepared by God to be bestowed on all those faithful Servants that obey and fear him. Strive therefore as *Jonathan*, to climb up the Rock: Love and fear the Lord; honour and obey your Parents and Masters; be careful and redeem your own time; design as becomes you an ingenuous Life on Earth; design above all a glorious Life in Heaven, and God your God shall be with you; and the Lord himself make you Branches of Righteousness, bringing forth Fruits unto Holiness, that God the Lord may be glorified, *Amen.*

A Prayer

A Prayer for the Morning.

HOLY and most Gracious Lord God, who art full of Loving kindness and Mercy, and art a continual defence to all that trust in thee, whether they wake or sleep, I a poor unworthy sinner, render unto thee humble and hearty thanks that it hath pleased thy great goodness to keep and preserve me the night past, as well from all mine Enemies, as from all other Casualties and Dangers, that poor mortal creatures are subject unto, and thou hast given me sweet and pleasant sleep, that I find my body refreshed and comforted for performing the dutys of this day. O Lord I beseech thee shew thy goodness to me this day in preserving my body and soul that no evil may overtake me, and that I may neither speak nor do any thing that may be displeasing to thy fatherly goodness, nor dangerous to my soul, nor hurtful to my neighbour, but that all my enterprises may be agreeable to thy most blessed will, by doing all that which may advance thy glory, and be suitable to the Place and Calling wherein thy Providence has cast me,

that whensoever thou shalt be pleased to take me from this Vale of Misery, I may enter into thy Heavenly Kingdom; O Lord, strengthen my weak faith, kindle in my heart and affections a fervent zeal to do thy will; keep my wandring mind and affections from all evil thoughts, my tongue from prophane and lewd speeches, my body and every part thereof from all sinful actions, and outward violence, and let all my love, my hope, my delight and confidence be only upon thee, for whom indeed should I love beside thee; the Heavens are within a span, the Earth within a Circle, the Waters within thy fist; Mountains are weighed in thy ballance, but what number or measure or bounds can we set to thy Mercy O God? O let the Ocean of this thy Mercy be a partition between me and my sins, betwixt thee and thy Judgments; who can bring a clean thing out of an unclean, but thou alone, who justifiest the ungodly and quickenest the dead in sin; remove therefore, O Lord, whatsoever is in me that displeaseth thee, send thy hand of mercy I pray thee upon me, and take away from me whatsoever doth offend the eyes of thy goodness; and grant that I may lead my whole life and

conversation

Conversation so, that I may live in the fear of thy holy and blessed Name, and may dye in thy favour, that I may also rise again to live for ever with my Lord Jesus. In whose holy Name, and Words, I further pray,

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give Us this Day our dayly Bread: and forgive us our Trespasses, as we forgive them that Trespass against us: and Lead us not into Temptation; but deliver us from Evil: for thine is the Kingdom; the Power and the Glory, for ever, Amen.

O Heavenly Father, The Giver of [all] good Things, and the Protector of all those that love Thee. I yield thee most humble, and hearty Thanks; not only for keeping and preserving me this day, but also for all my Life; that neither my Enemies have prevailed against me as they might, nor any other danger which in this World is incident to Mankind, hath overcome me; but that thou as a Loving Father, and careful Purveyor, hast given unto me, and provided for me all things necessary; for which thine inestimable Love I cannot sufficiently praise thee: O Lord forgive me mine Offences which this day I have committed, and done against thy holy Majesty, pardon them O God, for Jesus Christ his Sake; and vouchsafe me thy Grace to amend my Life, and to return unfeignedly unto thee, in serving thee; and since I cannot have a Being without thy continual Protection, be pleased to extend the same toward me, a wretched, poor Creature this Night, that I may quietly take my Rest, which thou hast appointed, for the refreshing of my weak, and wearied Body

body; I beseech thee O Lord to guard and defend me, that nothing hurt me; preserve me by the watching of thy holy Angel, that I may take my Rest with thee, untill the Morning; and that I may then give my self to the fulfilling of my Duty, and the Discharge of my Calling, with all diligence and faithfulness, as a Servant unto Christ. Keep my Heart O Lord in thy fear; and guide all the course of my Life by thy Favour; and prepare me against the hour of Death, and Dissolution, that if thou shouldst in the Night make my Bed in the dark, and turn my Sleep into death, I may live and dye unto thee, who liveth Everlastingly. Grant that my Soul may continually watch for that time, that the Lord Jesus Christ shall appear for my deliverance out of this Mortal Body. Preserve me O Lord this Night from any Fancies, Dreams or other Temptations; and let me fully set my mind upon thee, to love thee, fear thee, and trust in thee: These Graces, and all other Blessings which thou O Lord knowest to be necessary for me; I humbly beg, and crave at thy hands in the Name and

Mediation of Jesus Christ thy Son; In that Form of Prayer which he himself hath taught me, Saying,

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth as it is in Heaven: Give Us this Day our Daily Bread: and forgive us our Trespasses, as we forgive them that trespass against us: and Lead us not into Temptation; but deliver us from Evil: for thine is the Kingdom; The Power and the Glory, for ever, *Amen.*

A Prayer for the Morning.

MOst Mighty, and most Glorious Lord God, who art of infinite mercy, who sittest upon thy Throne above: Heaven and Earth, are full of thy Glory; I that am but Dust and Ashes, presume to present my self before thee this Morning, and beg such things as I have need of from thy divine Majesty, I have tasted of thy favours this Night past

ast, I beseech to defend me this day
om all perils and dangers of Soul and
ody; and to this end I commend my
lf and all my actions unto thy blessed
rotection and Government; beseeching
ee, that whether I live or dye, I may
ve and dye unto thy Glory, and the
alvation of my poor Soul, which thou
ast bought with thy precious Bloud;
less me O Lord in the works of my
awful Calling this day, and grant that I
may serve my Master as in thy sight, and
do the works of my Calling, as expecting
my reward from thee; and to this end I
commend my self and all my actions un-
to thy blessed Protection and Govern-
ment; beseeching thee, that whether I
live or dye it may be to thy Glory. I
must confess O Lord I have despised that
goodness of thine, which should lead me
to Repentance, hardning my heart against
all those means which thou hast used for
my amendment: And now O Lord what
can I expect from thee but judgment and
fiery indignation, that is indeed the true
reward of my sins, but O Lord there is
mercy with thee, that thou mayst be fear-
ed

ed, O fit me for that mercy, by giving me a deep and hearty Repentance; and then according to thy goodneſs, let thine Anger and thy Wrath be turned away from me: look upon me in thy Son my bleſſed Saviour; and for the merit of his ſufferings pardon all my ſins: and Lord I beſeech thee by the power of thy grace, ſo to renew and purifie my heart, that I may become a new Creature, utterly forſaking every evil way, and living in a conſtant. ſincere, univerſal obedience to thee all the reſt of my days, that behaviug my ſelf, as a good and faithful Servant, I may by thy mercy be at laſt received into the joy of my Lord. O Lord pardon the wandrings, and coldneſs of theſe Petitions; and deal with me not according to my Prayers, or Deſerts, but according to my neceſſities, and thine own rich mercy in Jeſus Chriſt, in whoſe bleſſed Name, and words, I conclude theſe my imperfect Prayers, ſaying,

Our Father, *&c.*

A Prayer

A Prayer for the Evening.

MOst Glorious and Everlasting Lord God, which inhabiteſt Eternity, and dwelleſt in that Light which no Mortal can attain unto: The God in whom I live and move, and have my Being, I thine unworthy Servant, humbly proſtrate my ſelf before thy divine Majeſty, confeſſing and acknowledging that I was conceived in ſin, and brought forth in iniquity; and as if that had been but a ſmall matter, I have heaped up actual Tranſgreſſions againſt thee, and have gone on in a dayly courſe of repeating theſe provocations againſt thee, notwithſtanding all thy Calls and my own purpoſes and vows of amendment: And now O Lord what ſhall I ſay, or how ſhall I open my mouth, ſeeing I have done theſe things; I know that the wages of ſin is death; but thou who willeſt not the death of a ſinner, have mercy upon me, work in me, I beſeech thee a ſincere contrition, and a perfect hatred of my ſins; and let me not dayly confeſs, and [illegible]ly renew them; but

gran:

grant, O Lord, that from this instant I may give a Bill of Divorce to all my most beloved Lusts, and then be thou pleased to marry me to thy self in truth, in righteousness, and in holiness; and for all my past sins O Lord receive a Reconciliation; accept of that Ransom thy blessed Son hath paid for me, and for his sake whom thou hast set forth as a Propitiation, pardon all my offences, and receive me to thy favour; and when thou hast thus spoken Peace to my Soul, Lord keep me that I turn not any more to folly; but so establish me with thy Grace, that no temptation of the World, the Devil, or of my own flesh, may ever draw me to offend thee; preserve me O Lord, that I may faithfully act as a Servant to thee and to my Master; and let me remember that thou art my great Master in Heaven, to whom I must render a strict and severe account of all that I have done in the Body; And now O Thou Blessed Keeper of *Israel*, that neither slumbrest nor sleepest; be pleased to watch over me this Night, keep me by thy Grace from all works of Darkness; and defend me by thy power from

rom all dangers, grant me moderate, and efreſhing ſleep, ſuch as may fit me for he dutys of the day following; and Lord ake me ever mindful of that time when ſhall Lye down in the Duſt, and becauſe know neither the day, nor the hour of y Maſters coming; grant me grace that may be always ready; that I may never ive in ſuch a ſtate, as I ſhall fear to dye n; but that whether I live, I may live nto the Lord, or whether I dye, I may dye unto the Lord, ſo that living and dying, I may be thine: Hear me O Lord, nd anſwer me in theſe my requeſts; and graciouſly beſtow whatſoever elſe thou knoweſt needful and expedient for me, nd that for Jeſus Chriſt his ſake, in whoſe moſt holy words, I further Pray,

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done, on Earth as it is in Heaven: Give us this Day our Dayly Bread: and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, the Power and the Glory, for ever, Amen.

Grace

Grace before Meat.

O *Lord we beseech thee, lift up our hearts to look unto thee for a blessing upon our Meats, that we may comfortably use thy creatures, as pledges of thy favour, and may serve thee in the receiving of all thy Mercys, through Jesus Christ our Lord,* Amen.

Grace after Meat.

ETernal thanks and praise be ascribed unto thee, O blessed Lord, who hast opened thy hand at this time, and made us partakers of thy benefits, Lord, let us never cease to offer unto thee the Sacrifice of Praise and Thanksgiving, through Jesus Christ, Amen.

Grace before Meat.

LORD Bleſs us, and bleſs theſe thy good creatures to the nouriſhment of our bodys, and grant that whether we eat or drink, or whatever we do, we may do all to the praiſe and glory of God, *through Jeſus Chriſt our Lord,* Amen.

Grace after Meat.

Accept our thanks, O Lord, for the mercys we have enjoyed, in receiving theſe thy creatures for our bodily releif, let us likewiſe labor for the Meat that periſheth not, for the ſake of our Saviour Jeſus Chriſt, Amen.

Grace

Grace before Meat.

Sanctifie unto us, O Lord, the use of th
thy creatures, of which by our sins
have made our selves unworthy, and gra
that the end of eating and drinking may
to be the better enabled to serve thee in o
several places, through Jesus Christ our Lo
Amen.

Grace after Meat.

Humble our souls before thee, O Lo
and cause us to see the smalnes
our desert, even in respect of the least of t
mercys, and as thou hast filled our bod
with thy good creatures, so endue our sou
with all spiritual blessings in heaven
things, through Jesus Christ our Lo
Amen.

A rit

ARithmetick, or the Art of *Numbers* consists of these five parts:

Numeration.

Addition.

Substraction.

Multiplication.

Division

Numeration *is so termed, because it instructs how to express any number propounded, and to give each figure its place according to the value intended.*

There

There are nine figures in *number*, which is added a Cypher, which takes the tenth place, and hath no value in itself, but only ſerves to make up the number of places, and ſo may be ſaid to add value to the figure.

Their value, according to the variation of places, may be underſtood by the following Table.

9	8	7	6	5	4	3	2	1
								2
							3	3
						4	4	4
					5	5	5	5
				6	6	6	6	6
			7	7	7	7	7	7
		8	8	8	8	8	8	8
	9	9	9	9	9	9	9	9
9	8	7	6	5	4	3	2	1
Hundred Millions.	Ten Millions.	Millions.	Hundred Thouſands.	Ten Thouſands.	Thouſands.	Hundreds.	Tens.	Unites.

Here obſevve, that the firſt place, Unite, is on your right hand, and ſo e

figure encreaſes its value ten degrees, thus, as 1 by adding another figure it takes to it ſelf the value of ten, thus 12 twelve, which is ſtill encreaſed degrees, if you add any more figures, 125, one hundred twenty five, 1251, thouſand two hundred fifty one, *&c.*

A Cypher, as I ſaid before, though it e no value in it ſelf, yet it gives value the foregoing figure, as add to 5 a pher, and it becomes 50 fifty, another kes it 500 five hundred, *&c.*

Addition.

This Rule teaches how by putting or adg ſeveral ſums together, to reduce them nto one entire or total ſum, and is thus e performed:

irſt, Set your ſeveral Sums one under ther in a ſtraight line, ſo that each fi- may be directly under the forego- gures of the ſame place in number, and

and of the ſame denomination, as unit under unites, tens under tens, and ſo of the reſt, as

254,
132
272

658

Now to add theſe together, accordi to your Rule, begin with the unites, whic as I told you, are always next your ri hand, and reckon thus, two and tw makes four, and the four above makes then having written down your 8 und that row of figures, proceed to the ne which are tens, 7 and 3 is ten, to whi is added the five, which makes fifte write down your five under that row, a for the ten, reckon one to the next ro which being added together make 6, you have your three ſums brought al gether, into one, which amounts to 6 ſix hundred fifty eight.

Addition of Money.

Before you can add ſums of money to-ether of ſeveral denominations, you uſt obſerve how many of one denomina-on make up one of the other, as twelve nce make a Shilling, twenty ſhillings ake one pound, *&c.*

In *Addition of Money* your Sums muſt placed in this order:

pounds	*Shillings*	*pence.*
22	14	3
13	15	11
28	12	7
15	17	3
13	14	9
94	14	9

To add which together, you muſt be-n with your *pence*, and count thus, 9 nd 3, 7, 11, 3, make in all 33, which your Table you will find to be 2 *ſhill.* *pence*; ſet down 9 under the *pence*, and carry

carry the 2 *ſhill.* to your ſum of *ſhill.* a
reckon 2 and 14 makes 16 ; (or whic
indeed is a better way, and you will
experience find it to be more eaſie and
peditious) do thus, 2 and 4, and 7. 2.
4, make 24; then count the Tens, a
reckon 34. 44. 54. 64. 74, which amou
ting to three pounds fourteen ſhillings
write down your 14 *ſhill.* under your ro
of *ſhill.* and carry 3 to the *pounds.* 3 a
3. 5. 8. 3. 2. all together, make 24.
down your 4. and reckon 2 to the ne
Line, which make 9. ſet down your nin
and you have all your Sum caſt up, 94
14*s.* 9*d.*

With a little practice, following the
directions, you will quickly be expert
any Sums of this nature: now to try
your ſatisfaction whether the work
true done, cut off the upper row of fi-
gures from the reſt of your Sum, wit
a Line thus, and add all the under Sum
together.

22	14	03
13	15	11
28	12	07
15	17	03
13	14	09
72	00	06
94	14	09

Which you see amount to

72 00 6

Then add that sum and your upper-most row which you had cut off with a line together, and they both make

94 14 9

Which agreeing with your former account you may conclude to be right.

Addition of Cloth.

Here you must remember that
4 Nails makes 1 quarter of a Yard.
4 quarters make 1 yard.
5 quarters make one Ell *English.*
3 quarters of a yard make a *Flemish* Ell.

Now observing the title or denomination of your account, and placing the greatest quantities still towards your left hand, (as in *addition of Money*) for every four Nails carry one to the quarter of yards, writing the remainder underneath the nails; next, for every four quarters reckon one to the yards (if they are *Flemish* yards you must reckon one for every 3) if it be Ells then carry one for every 5 quarters of yards.

All Sums of *Addition* may be proved after the manner before set down, whereof having given you an example, I think needless to insert any more.

If you are to add Measures, Weights, Time, &c. you must be first informed of the several parts thereof, to which end I have here inserted necessary Tables by which you may readily take directions, and being so easy, I may save my self and you the trouble of examples.

2 Pints make one Quart.
2 Quarts one Pottle.
2 Pottles one Gallon.
63 Gallons one Hogshead.
4 Hogsheads one Tun.

For *Troy* Weights, wherewith Gold, Silver, Pearles, Silk and such like are weighed, this short Table will direct you,

24 *Grains make one penny weight.*
20 *Penny weight make one ounce.*
12 *Ounces make one Pound.*

In *Avoir dupois weight* with which weighed groſſer Commodities, this Tabl will direct you,

16 *Ounces make one Pound.*
28 *Pounds make one quarter of hundred*
4 *Quarters make one hundred.*
20 *Hundred make one Tun.*

Addition of Apothecaries *Weights.*

20 *Grains make one Scruple, the mark*
3 *Scruples make one Dram, the mark*
8 *Drams make one ounce, the character*
12 *Ounces make one pound, the character*

For every 20 *Grains* carry one to t *Scruples*, for every 3 *Scruples* reckon o to the *Drams*, for every 8 *Drams* one the *Ounce*, and for every 16 *Ounces* re on 1 *Pound.*

In Addition of Beer-Measure.

For two *Pints* reckon 1 *Quart.*
For two *Quarts* reckon 1 *Pottle.*
For 2 *Pottles* reckon 1 *Gallon.*
For 9 *Gallons* reckon 1 *Firkin.*
For 2 *Firkins* reckon 1 *Kilderkin.*
For 2 *Kilderkins* reckon 1 *Barrel.*

In Addition of Dry Measure.

For every 16 *Pints* reckon 1 *Peck.*
For 4 *Pecks* reckon 1 *Bushel.*
For 8 *Bushels* reckon 1 *Quarter.*
For 5 *Quarts* reckon one *Wey.*
For 2 *Weys* reckon one *Last.*

3 *Barley-corns* make one *Inch.*
12 *Inches* make one *Foot.*
3 *Foot* make one *Yard.*
5 *Yards* make one *Pearch.*
40 *Pearches* make one *Furlong.*
8 *Furlongs* make one *English Mile.*

The former Rules being observed in the Table, you may frame your self an Example.

The parts of Time are

Minutes, whereof 60 make one hour, 24 *hours* make one *day*, 365 *days* make one *Year.*

Which are so plain and easie to be understood that I think it needless to subjoin any Examples, or to insist any more on this part of *Arithmetick*, having given you so easie and familiar Directions and Examples for the performance thereof.

Of Substraction.

Substraction *is that whereby we take a smaller Number from a greater, and find what remains.* *In* Substractions *there are 3 Numbers, whereof 2 are given, the third sought by the Rule; the first is the Sum or Number given from which you must Substract; the second the Sum to be substracted; the third is that which remains of the greater Sum, after the lesser is substracted from it, and is called the remainder.*

Now to work by this Rule, you must first set down your greater Sum, out of which you would substract, in one line.

Then underneath set your Number to be substracted; but observe to place it so that every figure may stand under those of your first row that are of the same denomination, *pounds* underneath *pounds*; *shillings* underneath *shillings*, and so of the rest, and if it be in numbers, see that

you place *unites* under *unites*, and *tens* *hundreds* and *thousands* (if there be so many figures) all under figures of the same denomination.

Which done, begin with the first figure towards your Right Hand, and take it out of that over it; having drawn a Line underneath your Sum, place the Number which remains exactly underneath, then go to the *second*, and so to the *third*, *&c.* till you have done, still setting the remainder of each figure exactly under that from which you *Subtracted* it.

For *Example:*

Lent to Mr. J. C. ----	6389
Received of him in part ---	3242
I would know what remains unpaid ---	3147

According to your Rule foregoing you may see how this Sum is to be performed; take first 2 from 9, and set down the remaining 7 underneath, as you see in the *Example:* then proceed to your next which

which being 4, 4 from 8 the remainder is 4, which place underneath alſo; then 2 from 3 and there remains 1: and laſtly, 3 from 6 and there remains 3, which being placed underneath you have your Sum perfected, and you find there remains due 3 14 7*d*.

Here are three things to be obſerved; The *Firſt* is when a Figure is to be *Subſtracted* from another of the ſame value; as 3 from 3, or the like; in ſuch caſes you muſt write down a Cypher underneath, ſignifying that nought remains.

The *Second* is when a *Cypher* is to be *Subſtracted* from a figure, you muſt then ſet down the ſame figure underneath the Cypher, becauſe nothing is to be taken from it, and therefore it is not diminiſhed.

The *Third* is when a greater figure is to be taken from a leſs, which to the learner, ſeems to be a little difficult and intricate; but nothing will afterwards appear more eaſie; you muſt then borrow 10 and add to the uppermoſt figure and then *Subſtract* your figure from that Sum, and ſet down the remainder; but then

you must take care to reckon one to the next figure to be *substracted* in payment for the *ten* you borrowed.

For *Example:*

J.B. *Received of me*	4538 *l.*
Of which he hath paid	3760 *l.*
What remains due?	0778 *l.*

To perform this, say nothing from 8 and 8 remains, which set down, 6 from 3 I cannot take, but 6 from 13 (borrowing *ten* as I told you) and 7 remains: one that I borrowed and 7 is 8; 8 from 5 I cannot, but 8 from 15 and 7 remains. Lastly, 1 and 3 is 4, from 4 and 4 and nothing remains, so you find there remains 778 *l.* unpaid. In like manner you may perform any Sum of that nature.

In *Substraction of money*, that is, Sums of Money of several denominations, you must first set your Sums so that each denomination of your Sum to be *substracted* may stand directly under the same denomination in the Sum out of which you would

would *ſubſtract*; *pounds* under *pounds*, *ſhillings* under *ſhillings*, and ſo of *pence* and *farthings*, (as before in *Addition*) then begin with the leaſt denomination next your right hand, and having *ſubſtracted* it, ſet down your *remainder* underneath. And if in your *farthings*, the lower Sum be greater than the upper, borrow 4, for which reckon 1 to the *pence*, when you *ſubſtract* them. So if in the *pence* the lower number be greater than the upper, then borrow 12 *pence* of the *ſhilling*, for which reckon one to the *ſhilling* to be *ſubſtracted*; and in like manner, if the lower number of your *ſhillings* be greater than the upper, borrow 20 *ſhillings* of the *pounds*, for which return 1, as before, in the following *Example* you have it fully explained.

Received of J. L.	829	13	6
Paid ——	648	16	8
Remains ——	180	16	10

The queſtion to be anſwered is, *what remains unpaid of the Sum received?* you ſee

ſee firſt how they are ſet down according to *Rule*, then begin with the *pence*, and ſay 8 from 6 I cannot, but borrowing 12 *pence* of the *ſhillings*, and adding it to 6 *pence*, ſay 8 from 18 and 10 remains, which ſet down, and again reckoning the 1 you borrowed to your 16 *ſhillings*; ſay 17 from 13 you cannot, but borrowing 20 *ſhillings* of the *pounds*, ſay 17 from 33 and 16 remains, which being ſet down, proceed to your *pounds*, and adding one *pound* which you borrowed, to the 8, reckon 9 from 9 nothing remains, 4 you cannot have from 2, therefore borrow 10 and then ſay 4 from 12 and 8 remains, and adding the 1 you borrowed to the 6, ſay 7 from 8, and ſet down the 1 that remains, ſo you have your queſtion anſwered; there remains 180 15 10.

Now for your better ſatisfaction whether your Sum be performed truly, without any miſtake, do thus for proof: add the Sum that you *ſubſtracted*, and that which remains together, and if they both together agree exactly with your firſt row you may conclude all is right.

Exampl

Example:

l.	*s.*	*d.*
829	13	6
648	16	8
180	16	10
829	13	6

Thus you ſee it proved, and in the ſame manner you may prove any Sum of *Subſtraction* whatever.

Subſtraction of Weights.

In the Table of *Addition* before going, I gave you an account of the denominations of *Averdupois weight*; now ſuppoſe I have bought 32 *hundreds* 2 *quarters* 11 *pound* 8 *ounces* of *Tobacco*, whereof I have received

received 18 *Cl.* 3 *Quarterns* 8 *l.* I would know how much there is behind due to me.

32 *Cl.*	2 *Q.*	11 *l.*	8 *℥.*
18	3	8	0
13	3	3	8

Begin first with your *ounces* where you find a *Cypher*, and therefore taking nothing from 8 you set it down entire, then in your *l.* you say 8 from 11 and 3 remains, which set down also: next to your *Quarters of Hundreds*, where you find 3 to be taken out of 2, which cannot be, therefore borrow one *hundred*, (which is a *quarter*) and then say 3 from 6 and there remains 3, which set down beneath, then go on, 1 that you borrowed and 8 is 9 from 12 (borrowing 10 to your 21) and 3 remains, and adding one to your next figure, say 2 from 3 and 1 remains, so you have your Sum

Cl.	*Qu.*	*l.*	℥:
13	3	3	8

Which is all remains due to you, now

r Proof of it do as before, add your olower lines together, and if they a-ee with the upper line your work is ue.

Obſerve that when in *Subſtraction* ei-her of Money or Weight there are ſeve-al Sums to be *ſubſtracted* out of one, you uſt add them all together into one Sum ift, before you can *ſubſtract* them.

I ſhall give you here an *Example* which ay be ſufficient without further inlarg-g.

Suppoſe I have lent a Man 350 *pound, hereof he has paid me in part the following ums*, viz.

	l.	*s.*	*d.*
at one time	25	15	0
at another time	36	0	0
at another time	58	16	8
	120	11	8

Now to know what remains due to me, I add.

add the several Sums together, and then subtract the whole from the Sum lent, thus

	l.	*s.*	*d.*
	350	0	0
	120	11	8
the answ. is	229	8	4

By the Directions and Examples foregoing you may frame to your self any other Question in *Substraction*, and therefore we will now proceed to the next Rule in *Arithmetick*, which is *Multiplication.*

Of Multiplication.

Multiplication by two Numbers given, finds a third which is sought, which third Sum being the product of the other two, contains your Sum multiplied, as many times as that which you multiply withal contains unites; and by holding an exact proportion serves instead of adding so many equal Sums together.

It consists (as I said) of three nnmbers.

1. The *Multiplicand*, or *number* to be multiplied.

2. The *Multiplicator* or *Number* by which you *multiply*.

3. The Product which is the *number* found out, or produced by the *multiplication* of your first *number* with the second.

Ex-

Example.

Multiplicand —	5232
Multiplicator —	17
	36624
	5232
Product —	88944

5232 is the *Multiplicand*, or number t
be *multiplied.*

17 Is the *Multiplicator* or *Number b*
which the *Multiplicand* is to be *multipl*
ed.

88944 The *Product* of the *Multiplica*
on, and here the *Product* 88944 contai
the 5232, as often as the *Multiplicat*
contains *unites*, that is to say, 17 times.

When you have two *numbers* given,
is very indifferent which of them yo
make *Multiplicand* or *Multiplicat*
though it is most usual to *multiply* t
greater *number* by the smaller.

Before you go about to perform a
Sums of *Multiplication* it is necessary fo
you

your speedier working that you be very perfect in the following Table.

A Table of MULTIPLICATION.

2 times 2 is 4
2 times 3 is 6
2 times 4 is 8
2 times 5 is 10
2 times 6 is 12
2 times 7 is 14
2 times 8 is 16
2 times 9 is 18

3 times 3 is 9
3 times 4 is 12
3 times 5 is 15
3 times 6 is 18
3 times 7 is 21
3 times 8 is 24
3 times 9 is 27

4 times 4 is 16
4 times 5 is 20
4 times 6 is 24
4 times 7 is 28
4 times 8 is 32
4 times 9 is 36

5 times 5 is 25
5 times 6 is 30
5 times 7 is 35
5 times 8 is 40
5 times 9 is 45

6 times 6 is 36
6 times 7 is 42
6 times 8 is 48
6 times 9 is 54

7 times 7 is 49
7 times 8 is 56
7 times 9 is 63

8 times 8 is 64
8 times 9 is 72

9 times 9 is 81

If the *Multiplicand* consists of mo
places than the *Multiplicator*, place yo
Multiplicator underneath the first figu
of your *Multiplicand* next your rig
hand, thus:

3567
8

Then you must begin your work wi
the first figure towards your right han
and multiplying your *Multiplicator* a
Multiplicand one into another, if t
number come to less than 10, set dow
underneath the figure which you mult
plied; if it come just to 10 set it down
Cypher underneath, and carry one
the next figure when you have multipli
it.

But if it comes to more than 10,
more than any equal number of tens,
if it comes to twenty odd, thirty od
&c. then set down the odd number abo
the ten or tens, and for every ten ca
one, as aforesaid, to the next *product*, a
when you have gone through with yo

um at the laſt figure ſet down your hole *Product*.

Example.

3
3567
8

28536

You are here to multiply 3567. 678. ou ſee how it is placed by the directions regoing: now to work it, ſay 8 times , which, by your Table, you find to be 6, therefore ſet 6 underneath, and bear he 5 in mind, then ſay 8 times 6 is 48, nd 5 which you bring from your firſt gure makes 53, then ſet down the 3, nd remembring to carry the 5 that re- ains, ſay again 8 times 5 is 40, and 5 akes 45; ſet down your 5, and remem- er to add 4 to your next *product*, then 8 imes 3 is 24, and 4 is 28; which being et down, you have your full *product* 8536.

Incaſe your *multiplicand* and *multipli- ier* both do conſiſt of ſeveral figures, be-

gin

gin with that figure of your *multiplier*, that doth ſtand under the firſt figure of your *multiplicand* in the place of *unites*, and *multiply* through all the figures of your *multiplicand*, placing your *product* before the line, according to your firſt *Example*; then begin a new *product* with the next figure of your *multiplier*, placing the *product* under your firſt *product*, but one figure more towards your left hand, ſo that the *unites* of your ſecond *product* may ſtand under the tens of your firſt *product*, and ſo *multiply* that figure of your *multiplier* through all the figures of your *multiplicand*, ſetting down your whole Sum at your laſt figure, as you did your firſt *product*. Then proceed to your third figure of your *multiplicator*, and *multiply* that in like manner through your *multiplicand*, ſetting the firſt figure of your *product* under the *tens* of your ſecond *product*, and ſo on; if you have more figures in your *multiplier*, you muſt *multiply* through the *multiplicand* with each of them, ſetting the firſt figure of every *product* under the *tens* of the *product* beforegoing, as in this *Example*.

I would multiply 54722 *by* 3242

Place your Sums thus, and observe the directions given.

54722
3242

109444
218888
328332
164166

199297524

Here I begin with the first figure standing in the place of *unites*, which is 2, and say 2 times 2 is 4, which I set down; then go to the next, which is 2 again, and say twice 2 is 4, which I set down; then to the next, which is 7, and say twice 7 is 14. I set down the 4, and bear 1 in mind to add to the *product* of the next figure which is 4; so I say twice 4 is 8, and 1 is 9; lastly, twice 5 is 10, which I set down,

down, and then begin with the next figure of my *Multiplier*, and say 4 times 2 is 8, again, 4 times 2 is 8, then 4 times 7 is 28, I set down the 8 and carry 2 to the next, and reckon 4 times 4 is 16, and 2 is 18, set down the 8 and carry 1, then 4 times 5 is 20, and the 1 you bring from your last figure makes 21: Thus you must go through with each figure of your *Multiplicator*, setting the Sum in this manner, as you see by the *Example*, and when you have gone through with them all, draw a line underneath, and add the *products* up together into one Sum, and so the Sum is compleated.

Now to know whether the Work be truly done or no, add together all the figures of *your Multiplicand*: 5 and 4 is 9, and 7 is 16, and 2 is 18, and 2 is 20; now count how many times 9 there are in 20, and set down the remaining number, twice 9 is 18, there remains 2 which set down on the side of the Cross next your left hand, as you see here

The

Then reckon up the figures of the *multiplier*, 3 and 6 is 9, and 4 is 13, and 2 is 15, and having cast away the 9 set down the 6 which remains on the other side your Cross, when you have so done multiply your 2 with the 6, and what remains of the *product* above 9 set down at the top of your Cross. And lastly, do the like by your *product* as you did with your *multiplicand* and *multiplier*, and if the number left, having put out the *nines*, agree with your number on the top of the Cross, you may conclude your Sum to be rightly performed; *your product* summed up amounts to 48, now casting out 5 times 9 which is 45, there remains 3, which proves the Sum to be true.

In 5362 *Pence, I demand how many Farthings there are.*

Here, because there go four *farthings* to one *penny*, *multiply* your *penny* by 4, and the *product* will shew the number of *farthings* they contain.

In 5362 *Pence how many Farthings?*
4

Answ. 21448

In 1680 *Years I demand how many Days.*

Multiply the *years* by 365, the number of *days* which one *year* contains, and the *product* will answer the *question.*

1680
365

8400
10080
5040

613200

Now if you *multiply your product* by 24, you may know how many *hours* there are in so many *days.*

613200

613200
24

2452800
1226400

14710800

And *multiply your hours* by 60, and that will shew how many *minutes*.

14716800
60

883008000

Besides that way I have already set down to prove your *multiplication*, another way which is most true and certain, is by *Division*, making the *product* of Sum your *dividend*, and your *multiplicand* the *divisor*, and if your Sum be truly performed, the *Quotient* of your *division* will agree with your *multiplicator*.

Of Diviſion.

DIviſion *is the direct contrary to* Multiplication, *and teaches how many times a ſmaller number is contained in a greater, by dividing it into equal parts.*

In *Diviſion* there are four Parts, *Viz.*

1. The *Dividend*, or number to be *divided*, which muſt always be greater than the *Diviſor*.

2. The *Diviſor*, or that number by which the *dividend* is to be divided.

3. The *Quotient*, which is the reſult of the *Diveſion*, and ſhews how often the *diviſor* is contained in the *dividend*.

4. The *Remainder* is that uumber which

which remains of your *diviſion*, which muſt always be leſs than the *diviſor*.

Example.

It is required to divide 37 *by* 5, (that is to ſay, *how many times* 5 *is contained in* 37.)

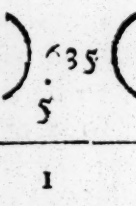
The Anſwer will be 7 *times* 5, *and* 2 *over.*

Where obſerve, 37 is the *dividend*, 5 the *Diviſor*, 7 the *Quotient*, and 2 the *Remainder*.

Now becauſe *Diviſion* is accounted the moſt difficult part of *Arithmetick*, (and indeed ſeems ſo to be till underſtood) I ſhall endeavour to render it as eaſie and familiar as I can: and therefore think it altogether needleſs, and indeed inconſiſtent with the brevity here intended, to go through the ſeveral ways of *Diviſion* now in uſe, but ſhall confine my ſelf to that only, which of all others, I take to be the moſt eaſie and expeditious.

First, Set down your *Dividend*, and at each end thereof make a crooked ſtroke with your Pen, the left end ſerves for the *Diviſor*, and the right for the *Quotient*. And if your *Diviſor* conſiſts but of one figure, and that figure leſs than the firſt figure of your *dividend*, make a prick with your Pen under ſuch firſt figure of your *dividend*, and the Sum is prepared to work upon.

Suppoſe 635 *is given to be divided by* 5, here 635 is the *dividend*, and 5 the *diviſor*.



1. Place them according to the directions given, and having made a prick under the firſt figure of the *dividend*, ask how often you can take your *diviſor* from it, which being but once, ſet down one in your *Quotient*, then multiply the 1 by 5 the

5 the *divisor*, and set it under 6 the *dividend*, and having drawn a line underneath substract the 5 from the 6, and set the one that remains underneath the line, so you have done with the first figure of the *dividend*.

2. Make a prick under 3 the next figure of the *dividend*, and bring it down to one, the *product* of your last *division*, so have you a new *dividend* of 13.

```
5 ) 635 ( 1
    5
    ---
     13
     10
     --
      3
```

Then seee how often you can have the *divisor* in 13, which being *twice* set down 2 in your *Quotient*, and do as before, multiplying 5 by 2, substract the *product* from 13 the *dividend*, and you have 3 over, which set underneath.

```
5 ) 635 ( 127
    5
    ---
     13
     10
     ---
      35
      35
      ---
       0
```

Lastly, Make a prick under 5 your *dividend*, and bring it down to your 3, then ask how often you can take 5 your *divisor* from 35, which being 7 times, set down 7 in the *Quotient*, and multiply it by your *divisor*: so substracting the *product* from the *dividend*, the Sum is perfected, and you find that 5 the *divisor* is 127 times contained in 635 the *dividend*.

Sometimes it falls out that the first figure of the *dividend* is lesser than that of the *divisor*, in such case you must make a prick under the second figure of the *dividend*

dend, and take the *divisor* from them both.

If there were 16389 Pounds to be divided equally amongst 7 men, I demand what would come to each mans share?

```
7 ) 16389 ( 2
    14
    ---
     23
```

Here because you cannot have 7 from 1 make a prick under 6, and ask how many times 7 you can have in 16, which being twice, write 2 in your *Quotient*, then multiply it by 7 the *product*, and substract the *product* from 16 the *dividend*, setting the 2 that remains under the line as was shewn before, then make a prick under 3, and bringing it down to your 2, ask how often you can have 7 in 23, which being 3 times, set down 3 in your *Quotient*, then multiply it by the *divisor*, and substract the *product* from 23 the *di-*

vidend as before, nextly making a prick under 8, prick it down to your 2, and ask how often you can have 7 in 28, set down 4 in your *Quotient*, and multiply it by 7 your *divisor*, the product will be 28, which substract from your *dividend*, and nothing remains.

```
7) 16389 (23
   ...
   14
  ----
   23
   21
  ----
    2
  ----
```

Lastly, Make a prick under 9 the last figure of the Sum, and bringing that down, ask how often 7 in 9, set 1 in the *Quotient*, and multiplying and substracting as before, you find 2 remaining, which is the overples of the sum, or remainder; so is your Sum ended, and Question answered, that if 16389 *l.* were

to

to be divided amongst 7 men there would fall 2341 *l.* to each mans share, and 2 remain over.

```
7) 16389 (2341
   14
   ---
    23
    21
    --
     18
     28
     --
      09
       7
       -
       2
```

It is required to divide 36499 *by* 429.

```
429) 36479 (45
     3432
     ----
      2559
      2145
      ----
       414
```

First,

First, ſet your *dividend* and *diviſor*, according to the former directions, then make a prick under the fourth figure of the *dividend*, (becauſe you cannot take the *diviſor* out of the firſt three) then ask how many times 4 you can take in 36 now though you may have 9 times 4 in 36, yet it cannot go ſo, becauſe 9 times 429 makes 3861, which is more than 3687 the *dividend*; and by conſequence cannot be taken from it, therefore take 8 times, and for experience and the better certainty multiply 429 by 8, upon a ſpare piece of Paper, and you will find the *product* to be but 3432 which is leſs than the *diviſor* and may be taken from it, then having ſet 8 in the *Quotient*, multiply your *diviſion* thereby, and ſubſtracting the 3432 the *product* from the *dividend* (as in the former Sums) the remainder will be 255, then make a prick under 9, bring it down, and ask how often 429 in 2559, by trying, as before, you will find 5 times may be taken, therefore ſet down 5 in the *Quotient*, multiply the *diviſor*, and ſubſtract it from the *dividend*, and the Sum is perfected, 414 remaining.

Of

Of Reduction.

REduction *is the bringing, or the reducing numbers of ſeveral denominations into one denomination, and is performed either by* Diviſion *or* Multiplication; *by* Diviſion *we reduce ſmaller denominations into greater; and by* Multiplication *greater numbers are reduced into leſs.*

In order to the reſolving any *Queſtion* by this Rule you muſt firſt conſider whether the Sum propounded is to be reſolved into a greater or leſſer denomination, and then how many of one denomination makes one of the other.

Suppoſe

Suppose you are required to reduce 235 *Pounds into Shillings.*

235 *Pounds*
20 *make*

4700 *Shillings.*

You are here to consider, that *pounds* being greater than *shillings*, therefore you are to work by *Multiplication*, then remember that 20 *s.* making one *pound* you are to *multiply* by 20.

20) 4700 (235
....
6
10
10
0

Now by turning the *Question*, and asking how many *pounds* there are in 4700 *shillings*, you both prove the Sum, and inte

practice

practise the other part of this Rule, for in dividing 4700 *s.* by 20, the *Question* is answered.

In 347 *l.* 16 *s. how many pence?*

l.	*s.*
347	16
20	
6856 *Shillings.*	
12	
13712	
6856	
82272 *pence*	

pence
82272
4
329088
farthings

Here you must first reduce the *pounds* into *shillings*, taking in the 16 *shillings* in the

the *Multiplication*, now becauſe 0 cannot *multiply*, ſet down your *ſhillings* firſt, then multiply by your next figure, thus twice 7 is 14, and 1 which you take from the *ſhillings* makes 15, then ſet down 5, twice 4 is 8, and 1 makes 6, thus you ſee that 347 *l.* 16 *ſhillings* reduced into *s.* make 6856, now to perfect your work by reducing the *ſhillings* into *pence*, multiply them by 12, and you have your deſire; ſo likewiſe in *multiplying pence* by 4, they are reduced into *farthings*.

2. If the Sum conſiſts of ſeveral denominations, as *pounds*, *ſhillings*, *pence* and *farthings*, and ſo of *weights*, *&c.* then you muſt reduce the greateſt Sum into the next denomination, and take in ſuch odd numbers as are in that denomination into which you reduce your greater Sum, ſo proceeding till your number given be reduced to the loweſt denomination required.

For Example

For Example:

In 3685 *l.* 13 *s.* 3 *d.* $\frac{1}{2}$ *how many Farthings are there?*

l.	*s.*	*d.*
3685	13	$3\frac{1}{2}$
20		
73713	*Shillings.*	
12		
147429		
73713		
884559	*Pence*	
4		
3538238	*Farthings.*	

First, Reduce the *pounds* into *shillings*, *multiplying* by 20 *s.* and taking in the 13, then bring the *shillings into pence*, *multiplying* by 12, and taking in the 3 *d.* Lastly, reduce your *pence* into *farthings*, multiplying by 4, and taking in the odd half penny.

Sometimes

Sometimes it is needleſs to make ſo many ſeveral *Multiplications* to reduce your Sum into each denomination, but it may be done at once, as

It is required to reduce 248 *l. into farthings.*

Here conſider that 48 *farthings* make one *Shilling*, and therefore 20 times ſo many, muſt make one *l.* therefore in multiplying 248 by 20 times 48 which is 960, you may at one *multiplication* anſwer the Queſtion.

248 *Pounds*
960

14880
2232

238080 *Farthings.*

If you are to reduce 4 $d\frac{1}{2}$. 9 *d.* 13 *d.* *or the like Coyns into pounds*; firſt bring them into equal parts of a *Pound*, and then work by *Diviſion.*

It is demanded in 532 *pounds, thirteen pence half-penny, how many pounds?*

First multiply by 27, which reduces them into *half-pence*, then divide by 24, which brings them into *ſhillings*, and then you may reduce the *ſhillings* into *pounds*, by cutting off the laſt figure, and the half of the reſt is the number of *pounds*, and if there remain an odd figure it ſhews the number of *ſhillings* over.

Example

Example.

532 *l.* 13 *d.* ½.
27

3724
1064 *Shillings.*

24) 14364 (598
120

236
216

204
192

12 ½

You find that 532 *l.* 13 *pence* ha
penny, makes 598 *shillings* and 12 h
pence remaining; now to reduce the
lings into *pounds*, cut of 8 with a daſ
the Pen, and take the half of 59, wh
being 29, and one remaining, you h
29 pounds, and the 1 being ſet be

he 8, there's the 18 *shillings* which are over.

5918

l.	*s.*	*d.*
29	18	6

The

The Rule of Three.

IN the Rule of Three (by some called the *Golden Rule* for its excellency and usefulness) *by three Numbers already known a fourth is sought, which fourth number must bear such proportion to the third as the second doth to the first.*

If the Sum consists of several denominations, the first number and third must be brought into one denomination, and the fourth number will be of the same denomination with the second; if the first number be *ounces*, the third must be *ounces*, and if the second number be *shillings*, the fourth number will be *shillings* also; now for placing the *Question* you need only observe that the number which

which the *Queſtion* depends muſt be ſet in the third place.

Example.

If 4 *Ells of Cloth coſt* 13 *s. what will* 28 *Ells of the ſame Cloth coſt?*

Here it is eaſie enough to obſerve that 28 muſt be ſet in the third place, becauſe the *Queſtion* lies on that number.

Now to anſwer this Queſtion (and all others of this nature) you muſt *multiply* the 2d number by the 3d, and divide the *product* of that *multiplication* by the firſt number, and the *Quotient* of the *diviſion* will be the *anſwer* to the *queſtion*.

If

If 4 *Ells cost* 13 *shillings, what will* 28 *Ells cost?*

28

104
26
---
4) 364 (91
36

04
4

0

Here you see 13 *s.* the second number being *multiplied* by the third number 28 *Ells*, the *product* is 364, which being divided by 4 the first number, the *Quotient* is 91 *shillings*, or 4 *l.* 11 *s.* and so much will 28 *Ells* cost.

Question 2*d.*

If 16 *Cl. of Tobacco cost* 65 *l. what will* 57 *Cl. of the same Tobacco cost?*

By the directions given in placing the Sum aforegoing you may readily place this alſo, the *Queſtion* being upon 57, that muſt be the 3d. number.

If 16 *Cl. of Tobacco coſt* 65 *l. what will* 57 *coſt?*

57
455
325
16) 3735 (2
32
50
48
25
16
9

Now *multiply* 65 by 57, and the *product* will be 3705, which being divided by 16, the *quotient* will be 331 *pounds*, and 9 remaining of your *division*, which are ſo many ſixteenth parts of a *pound*.

Now to know exactly what the 9 remaining amounts to in *ſhillings* and *pence*, *multiply* it by 20, to reduce it into *ſhillings*, and then divide it by 16, the firſt number of the Sum, and the *quotient* will ſhew the odd *ſhillings*.

Examp

Example.

9
20

16) 180 (11
16.

20
16

4
12

16) 48 (3
48

0

9 *multiplied* by 20 makes 180, and 180 *divided* by 16 the *quotient* is 11 *l.* but because there remains 4 of this *division* you muſt *multiply* it by 12 to bring it into *pence*, and divide again by 16, ſo will you find the odd *pence*;

Example.

4 *multiplied by* 12 *makes* 48, *which be-*

ing divided by 16, *the quotient is* 3, *so your queſtion is anſwered; for if* 16 *Cl. weight of Tobacco coſt* 65 *l. then* 57 *will coſt* 231 *l.* 11 *s.* 3 *d.*

3*d. Queſtion.*

If 18 *Cl. weight of Sugar coſt* 73 *l. what will* 130 *C. weight of the a Sugar coſt?*

Here *multiply* 73 by 130, and divide by 18, and ſo proceeding according to the directions and examples before-given, you find that if 18 *Cl.* of Sugar coſt 73 *l.* then 130 *Cl.* of the ſame will coſt

527 *l.* 4 *s.* 5 *d. half-penny.*

and 6 eighteenth parts, or one 3d. part of a *farthing.*

If

If 18 *Cl. cost* 73 *l. what cost* 130 ?

```
          130
          ----
          2190
          73
          ----
(11       9490 (527 l.
          90
          ----
          49
          36
          ----
          130
          126
          ----
          14
          20
          ----
18)       80 (4 s.
          72
          ----
          8 s.
          12
          ----
18)       56 (5 d.
          90
          ----
          6 d.
          4
          ----
l.  s.  d.
facit 527 4 5 far. 18) 24 (1 farthing
                       18
                       ----
                        6
```

Sometimes although the first and third numbers are both of one kind, yet they may be of several denominations, and then you may reduce both the numbers into the loweſt denomination, and muſt alſo be both of the ſame denomination, but if your number conſiſts of ſeveral denominations, then reduce it to the loweſt denomination, or lower, if you think good.

4th. Queſtion.

If 153 *Ells* 3 *quarters of Cloth coſt* 49 *l.* 13 *s.* 4 *d. what ſhall* 57 *Ells,* 1 *quarter of the ſame Cloth coſt?*

Firſt reduce your 153 Ells 3 quarters into quarters multiplying by 4, and taking in the odd three quarters, and the product will be 615 which ſet for the firſt number, then by the Rules before-given, reduce the 49 *l.* 13 *s.* 4 *d.* into pence, which amounts to 11920, for the ſecond number.

Laſt-

Lastly, 57 Ells 1 quarter make 229 quarter for the 3d. number, then state the *Question* thus;

5th. Question.

If 615 *quarters cost* 11920 *pence, what* 229 *quarters cost?*

Work according to the former directions and examples, and your *Answer* will be

If 153 *Ells and a quarter cost* 49 *l.* 13 *s.* 4 *d. then* 57 *Ells and a quarter will come to* 18 *l.* 9 *s.* 10 *d. half-penny, and two* 123 *parts of a farthing.*

Now if you are not fully satisfied whether or no the work be exactly performed, state the question the contrary way.

Example.

Example.

The firſt queſtion was this;

If 4 *Ells coſt* 13 *s. what will* 28 *coſt?*

The *Anſwer* was 4 *l.* 11 *s.*

Now to know whether you have done the Work aright, ſtate your Queſtion thus:

If 28 *Ells coſt* 4 *l.* 11 *s. what ſhall* 4 *Ells coſt?*

If

If 28 *Ells coſt* 4 *l.* 11 *s. what ſhall* 4 *Ells coſt?*

20
—
91
4
—
28) 364 (13
28
—
84
84
—
0

Anſwer is 13 *s.* which agreeing with the former Queſtion, proves your work to be true.

FINIS.